

SPIRITUAL GIFTS.
VOL. 4.

Testimonies Nos. 1-10.

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PREFACE TO FACSIMILE EDITION

Volumes III and IV of *Spiritual Gifts* were both issued in 1864, completing this four-volume series. Except for the last half of Volume IV, these two small works are devoted to a record of the history of mankind from creation to the days of Solomon, the first detailed writing by Mrs. White on this subject. p. iii, para. 1, [4SGb]

Following the historical account, there is in Volume IV and extended article entitled "Health," in which Mrs. White first presents a comprehensive statement of the momentous health reform vision of June 6, 1863. In this the author passes rapidly from one phase of the great health question to another, laying down the basic principles which form the groundwork of Spirit of prophecy health teaching. p. iii, para. 2, [4SGb]

Being here reproduced photographically, the pages carry with them, of course, such typographical errors as occurred in the first printing. One outstanding case of this kind will be noted in Volume III, page 301, in line 4 of the last paragraph, where, through a printer's error, a comma and the word "and" were inadvertently omitted, creating a seeming historical discrepancy in an incidental reference, which has given some careless readers, who wholly ignored the plain teaching of the earlier chapters, an opportunity to declare that the book teaches that the tower of Babel antedated the flood. This typographical error was soon discovered and was corrected in the next printing of the matter in 1870 in *Spirit of Prophecy*, Volume I. As corrected in this second printing, the sentence in question, referring to the sacrificial system established

at the gate of Eden, reads: "This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel." p. iii, para. 3, [4SGb]

Mention should also be made of the relationship of *Spiritual Gifts*, Volume III and IV, to the current editions of the E. G. White books. The later and much fuller Spirit of prophecy writings on early Bible history and on health have been widely distributed not only to the Seventh-day Adventist Church but to the general public in *Patriarchs and Prophets* (1890) and *Ministry of Healing* (1905). In these later books the subjects treated so tersely in the initial accounts as given for the church in *Spiritual Gifts*, have been greatly amplified as many repeated visions opened before the author more detailed information. p. iv, para. 1, [4SGb]

However, as the reading groups greatly broadened to include many who were not acquainted with the source of her information, the author, in keeping with her responsibility, omitted in these later works intended now for the general reader, a few points dealt with in the little volumes that were penned for the church alone. An instance of this is the statement that Adam as created was "more than twice as tall as men now living upon the earth." (Volume III, p. 34.) This statement is of interest and in full harmony with the declaration of Gen. 6:4 that "there were giants in the earth in those days." Being, however, so specific in its detail, the author, to avoid unnecessarily prejudicing the reader not informed with regard to her call and work, dropped out of the later account this point not vital to a reception of the general statement of truth presented. p. iv, para. 2, [4SGb]

In this facsimile edition of *Spiritual Gifts*, Volumes III and IV are bound in one book, as was often the case with the first printing, and the original cover stamp reproduced to make this facsimile volume an exact copy of the much treasure original issue. TRUSTEES OF THE ELLEN G. WHITE PUBLICATIONS. [Note: you will find that Volume IV is reproduced as "4SGa" and "4SGb", this was done so that the paging will not be confusing, as each of the two sections begin with page 1.] p. iv, para. 3, [4SGb]

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p. iv, para. 4, [4SGb]

REMARKS.

During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled, Testimony for the Church, which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to re-print them, as given in the following pages, omitting local and personal matters, and giving those portions only which are

of practical and general interest and importance. Most of Testimony No. 4 may be found in the second volume of *Spiritual Gifts*, hence, it is omitted in this volume. E. G. W. p. v, Para. 1, [4SGb].

TESTIMONY FOR THE CHURCH

NUMBER ONE.

LACK OF CONSECRATION

November 20, 1855, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God that they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant, for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel "They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear." A few that are conscientious are ready to decide from the weight of evidence, but it is impossible to move many with a mere theory. There must be a power to attend the truth; a living testimony to move them. p. 1, Para. 1, [4SGb].

I saw that the enemy was busy to destroy souls. Exaltation has come into the ranks, and there must be more humility. There is too much of an independence of spirit indulged in among the messengers. It must be laid aside, and there must be a drawing together of the servants of God. There had been too much a spirit like this, "Am I my brother's keeper?" Said the angel, "Yea, *thou art thy brother's keeper*. Ye must have a watchful care for thy brother; be interested for his welfare, and cherish a kind, loving spirit toward him. Press together; press together." God designed man should be open-hearted, and honest, without affectation, humble, meek, with simplicity. This is the principle of Heaven. God ordered it so. But poor, frail man has sought out something different--to follow his own way, and carefully attend to his own self-interest. p. 1, Para. 2, [4SGb].

I asked the angel why simplicity had been shut out from

the church, and pride and exaltation come in. I saw that this is the reason why we have almost been delivered into the hand of the enemy. Said the angel, "Look ye, and ye shall see that this feeling prevails, Am I my brother's keeper?" Again said the angel, "Thou art thy brother's keeper." Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life, for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God." p. 2, Para. 1, [4SGb].

I saw that many in different places, East and West, were adding farm to farm, and land to land, and house to house, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause; some buy a piece of land and labor with all their might to pay for it. Their time is so occupied that they can spend but little time to pray, and serve God, and gain strength from him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist, for they must get free from debt first. And as soon as they are free from debt they are farther from helping the cause than before, for they involve themselves again in adding to their property, and flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more, and the cause of God less; and their attraction to earth grows stronger, and the attraction to Heaven weaker. Their heart is with their treasure. They set the example to those around them that they are intending to stay here, that this world is their home. Said the angel, "Thou art thy brother's keeper." p. 2, Para. 2, [4SGb].

I saw that many have indulged in needless expense merely to gratify the feelings, the taste, and the eye, when the cause has needed the very means, and when some of the servants of God were poorly clothed, and crippled in their labor for lack of means. Said the angel, "Their time to do will soon be past. Their works show that self is their idol, and to it they sacrifice. Self must first be gratified; their feeling is, "Am I my brother's keeper?" Warning after warning many have received, but heeded not. Self is the main object, and to it every thing must bow. p. 3, Para. 1, [4SGb].

I saw that the spirit of sacrifice was almost gone from the church. Self-denial has almost failed; self and self-interest come first, and then if they can as well as not they will do what they think they can for the cause. Such a sacrifice I saw was lame and not accepted of God. All should be interested to do their utmost to advance the cause. I saw that those who have no possessions here, but have strength of body, were accountable to God for their strength. They should be diligent in business and fervent in spirit; they should not leave those that have possessions to do all the sacrificing. I saw that they could sacrifice, and that it was their duty to do so as well as those that have property. But often those individuals that have no possessions do not realize that they can deny themselves in many ways; can lay out less upon their bodies and to gratify their appetite, and find much to spare the cause and lay up in Heaven a treasure. p. 3, Para. 2, [4SGb].

I saw it was even so, "From even unto even shall ye celebrate your Sabbath." Said the angel, "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find *what* even is, and *when* it is." I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they have. I was directed back to the first rise of the Sabbath. I followed the people of God up to this time, and did not see that God was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, "Ye shall understand, but not yet, not yet." Said the angel, "If light comes, and that light is set aside, or rejected, then comes condemnation and the frown of God; but before the light comes there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six. I saw the servants of God must draw together, press together. p. 3, Para. 3, [4SGb].

I was then shown the case of Stephenson and Hall of Wisconsin; that they were convicted while we were at Wisconsin in June, 1854, that the visions were of God; but they examined them and compared them with the Age to Come, and because the visions did not agree with their views of

the Age to Come, they sacrificed the visions for the Age to Come. And while on their journey East, last spring, they were both wrong and designing. They have stumbled over the Age to Come, and they are ready to take any course to injure the Review, and its friends must be awake and do what they can to save the children of God from deception. They are uniting with a lying and corrupt people. They have had evidence of this; and while they were professing sympathy and union with my husband, they (especially Stephenson) were biting like an adder behind his back. And while their words were smooth with him, they were inflaming Wisconsin against the Review and its conductors; especially was Stephenson active in this matter; and their object has been to have the Review publish the Age to Come, or destroy its influence. And while my husband was open-hearted and unsuspecting, seeking ways to remove their jealousy, and frankly opening to them the affairs of the Office, and trying to help and assist them, they were watching for evil, and observing every thing with a jealous eye. Said the angel as I beheld them, "Think ye, feeble man, that ye can stay the work of God? Feeble man, one touch of his finger can lay thee prostrate. He will suffer thee but a little while." p. 4, Para. 1, [4SGb].

I was pointed back to the rise of the Advent doctrine, and even before that time, and saw that there had not been a parallel to the deception, misrepresentation and falsehood that has been practised by the Messenger party, or such an association of corrupt hearts under a cloak of religion. Some honest hearts have been influenced by them, concluding that they had at least some cause for their statements,-- thinking them incapable of uttering such glaring falsehoods. I saw that such will have evidence of the truth of these matters. The church of God should move straight along, as though there was not such a people in the world. p. 5, Para. 1, [4SGb].

I saw that decided efforts should be made to show those who are unchristian in their lives, their wrongs, and if they do not correct their lives, they should be separated from the precious and holy, that God may have a clean and pure people that he can delight in. Dishonor him not by linking the clean with the unclean. p. 5, Para. 2, [4SGb].

I was shown some coming from the East to the West. I saw that it should not be the object of those who leave the East for the West, to get rich, but to win souls to the

truth. Said the angel, "Let thy works show it is not for honor, or to lay up a treasure on earth, that ye have moved West, but to hold up and exalt the standard of truth." I saw that those who move West should be like men waiting for their Lord. "Be a living example," said the angel, "to those in the West." Let your works show that you are God's peculiar people, and that you have a peculiar work, the last message of mercy to the world. Let your works show to those around you that this world is not your home." I saw that those who have entangled themselves should go free, and break the snare of the enemy. Lay not up treasure upon earth, but show by your lives that you are laying up treasure in heaven. If God has called thee West, he has a work for thee to do, an exalted work. Let your faith and experience help those who have not a living experience. Let not the attraction be to this poor, dark speck of a world, but let it be upward to God, glory, and Heaven. Let not the care and perplexity of farms here engross thy mind, but ye can safely be wrapt up in contemplating Abraham's farm. We are heirs to that immortal inheritance. Wean thy affections from earth, and dwell upon heavenly things. p. 5, Para. 3, [4SGb].

I saw that great responsibility rests upon parents. They must not be led by their children, but must lead them. I was referred to Abraham. He commanded his household after him, and it was remembered of God. He was faithful in his house. I was then referred to the case of Eli. He restrained not his children, and they were wicked and vile in Israel. They led Israel astray by their wickedness. And when God made known their sins to Samuel, and the heavy curse that was to follow, because Eli restrained them not, God said their sins should not be purged with sacrifice nor offerings forever. When Samuel told Eli what the Lord had shown him, Eli submitted to it and said, "It is the Lord, let him do what seemeth him good." The curse of God soon followed. Those wicked priests were slain, and thirty thousand of Israel were also slain, and the ark of God was taken by their enemies. And when Eli heard that the ark of God was taken, he fell backward and died. All this evil resulted from Eli's not restraining his sons. I saw if God was so particular as to notice such things anciently, he is no less particular in these last days. p. 6, Para. 1, [4SGb].

Parents must govern their children, correct their passions, and subdue them, or God, will surely destroy the

children in the day of his fierce anger, and the parents who have not governed their children will not be blameless. Especially should the servants of God govern their own families, and have them in good subjection. I saw they were not prepared to judge or decide in matters of the church, unless they could rule well their own house. They must have order at home first, and then their judgment and influence will tell in the church. p. 6, Para. 2, [4SGb].

I saw that the reason why visions have not been more frequent of late, is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them, have not heeded them. p. 7, Para. 1, [4SGb].

Some have taken an injudicious course; they have talked their faith to unbelievers, and when the proof was asked, they have read a vision instead of going to the Bible for proof. I saw this course was inconsistent, and it prejudiced the unbelievers against the truth, for the visions could have no weight with them. They had never seen them, and knew nothing of the spirit of them, and they should not be referred to, in their case. p. 7, Para. 2, [4SGb].

Prayer and Faith.

When at Battle Creek, Mich., May 5, 1855, I saw that there was a great lack of faith in the servants of God, as well as the church. They were too easily discouraged; were too ready to doubt God; too willing to believe they had a hard lot, and that God had forsaken them. I saw that this was cruel. God had so loved them as to give his dearly beloved Son to die for them, and all Heaven was interested in their salvation; yet it was hard, after all that has been done for them, to believe and trust so kind and good a Father. He has said he was more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. I saw that the servants of God and the church were too easily discouraged. When they asked their Father in Heaven for things they thought they needed, and because it did not immediately come, their faith wavered, their courage fled, and a murmuring feeling took possession of them. This I saw displeased God. p. 7, Para. 3, [4SGb].

Every saint that comes to God with a true heart, in faith, and sends their honest petitions to him, will have their prayers answered. Their faith must not let go of the promises of God if they do not see or feel the immediate answer of their prayers. Be not afraid to trust God. Rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from his saints that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers, and will answer; sometimes immediately, but gives us the things that are for our best good and his own glory. p. 7, Para. 4, [4SGb].

If the children of God could see his plan, they would know that he gives them that which is for their best good. Although they may not receive just the things they expected, or asked for, yet their prayers were answered. Nothing hurtful was given, but the blessing they most needed, in the place of something they had asked for, that would not have been good for them, but to their hurt. p. 8, Para. 1, [4SGb].

I saw if we did not feel immediate answers to our prayers, we should hold fast our faith, let no distrust come in; for that will separate us from God. If our faith wavers, we shall receive nothing from him. Our confidence in God should be strong, and when we need it the most, the blessing will drop upon us like a shower of rain. p. 8, Para. 2, [4SGb].

When the servants of God have prayed for his Spirit and blessing, it sometimes comes immediately, but it is not always then bestowed. At such times faint not. Let thy faith hold fast the promise, that it will come. Let thy trust be fully in God, and often that blessing will come when you need it the most, and unexpectedly you will receive help from God, when you are speaking the truth to unbelievers, and with clearness you can speak the word, and with power. p. 8, Para. 3, [4SGb].

It was represented to me like children asking a blessing of their earthly parents that love them. They ask something that the parent knows will hurt them; the parent gives them the things that will be good and healthy for them, in the place of that which the child desired. I saw that every

prayer that was sent up in faith from an honest heart will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it the most, and it will often exceed his expectations. Not a prayer of the true saint is lost if sent up from an honest heart in faith. p. 8, Para. 4, [4SGb].

When at Oswego, N. Y., June, 1855, I was shown that God's people have been weighed down with clogs, that there had been Achans in the camp. The work of God has progressed but little, and many of God's servants have been discouraged because the truth in N. Y. has taken no more effect, and that there have been no more added to the church. The Messenger party has arisen, and we shall suffer some from their lying tongues, and misrepresentations, yet we should bear it all patiently; for they will not injure God's cause now they have left us, as much as they would have injured it by their influence had they remained with us. God's frown has been brought upon the church on account of individuals with corrupt hearts being in it. p. 9, Para. 1, [4SGb].

They have wanted to be foremost when God, or their brethren, did not place them there. Selfishness and exaltation has marked their course. A place has opened for all such now, where they can go and find pasture with those of their kind. And we should praise God that in mercy he has rid the church of them. God has given many of them up to their own ways, to be filled with their own doings. An excitement and sympathy now leads them, which will deceive some; but every honest one will be enlightened as to the true state of this company, and they will remain with God's peculiar people, and not be affected by the influence of those who have been given up by God to their own ways, to be filled with their own doings. I saw that God had given these people opportunity to reform, had enlightened them as to their love of self and other sins; but they would not heed it. They would not be reformed, and he mercifully relieved the church of them. p. 9, Para. 2, [4SGb].

I saw that the people of God must put on the armor and arouse. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it, and come down to answer such falsehoods, and misrepresentations, and slander, as the Messenger party has fed upon, and has scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and

cannot come down. Satan is in all this, to divert our minds from the present truth, and the coming of Christ. Said the angel, "Jesus knows it all. In a little from this their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites." p. 10, Para. 1, [4SGb].

I saw that we should not put off the coming of the Lord. Said the angel, "Prepare, prepare, for what is coming upon the earth. Let your works correspond with your faith." I saw that the mind must be staid upon God, and our influence should tell for God and his truth. (We cannot honor God when we are careless and indifferent. We cannot glorify him when we are desponding). We must be in earnest and secure our soul's salvation, and try to save others. All importance should be attached to this, and everything besides should come in secondarily. p. 10, Para. 2, [4SGb].

I saw the beauty of Heaven. I heard the angels sing their rapturous songs; I heard them sing praise, honor, and glory, to Jesus. I could then realize something of the wondrous love of the Son of God. He left all the glory, all the honor he had in Heaven, and was so interested for our salvation that he patiently and meekly bore every indignity and slight that man could heap upon him. He was wounded, smitten, and bruised; he was stretched on Calvary's cross and suffered the most agonizing death to save us from death, that his blood might wash us and we be raised up to live with him in the mansions he is preparing for us, enjoy the light and glory of Heaven, and hear the angels sing, and sing with them. p. 10, Para. 3, [4SGb].

I saw that all Heaven is interested in our salvation, and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart, if grieved a little longer. After all that has been done to save them that a God could do, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them redemption, which they have refused. And

they will then realize what they have lost, eternal life and the immortal inheritance. p. 11, Para. 1, [4SGb].

I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending Heaven-ward; in the other scale were the thoughts and interest tending to earth. And in this scale were thrown all the reading of story books, thoughts of dress and show, vanity, pride, &c. Oh, what a solemn moment! The angels of God standing with scales, weighing the thoughts of the professed children of God--those who profess to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride, quickly went down, notwithstanding weight after weight rolled from the scale. The scale with the thoughts and attractions to Heaven went quickly up as the other went down, and oh! how light was the scale. I can relate this as I saw it, but never can I give the solemnity and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel, "Can such enter Heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and get salvation, they must perish." p. 11, Para. 2, [4SGb].

A form of godliness will not save them. They must have a deep and living experience; this alone will save them in the time of trouble. Then their work will be tried of what sort it is, and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is hay, wood, and stubble, nothing can shield them from the fierceness of Jehovah's wrath. p. 12, Para. 1, [4SGb].

The young, as well as the older, will have to give a reason of their hope. But the mind designed by God for better things, formed to serve him perfectly, has dwelt upon foolish things instead of eternal interests. And that mind that is left to wander here and there, is just as capable of understanding the truth, the evidence of keeping the Sabbath from the word of God, and the true foundation of the Christian's hope, as it is to study the appearance, the manners, dress, &c. Those who suffer their minds to be diverted with foolish stories and idle tales, feed their imagination, but to such the brilliancy of God's word is eclipsed. The mind is led directly from God; the interest

in his precious word is gone. Here is a book given us to guide our feet through the perils of this dark world to Heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made for us that we might be saved and enjoy the presence of God for ever. And if any come short at last that have heard the truth, as they have in this land of light, it will be their own fault. They will be without excuse. The word of God tells us how we may be perfect Christians, and escape the seven last plagues; but they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's holy word has been neglected and slighted. God has been trifled with by professed Christians, and when that holy word shall judge them in the last day, they will be found wanting. That word that they have neglected for foolish story books, tries their lives. It is the standard, and their motives, words, works, and the manner they use their time, are all compared with the written word of God, and if they come short, then their cases are decided for ever. p. 12, Para. 2, [4SGb].

I saw that there was a measuring yourselves among yourselves, and comparing your lives with the lives of others. This I saw should not be. No one is given us as an example but Christ; he is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians, or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." p. 13, Para. 1, [4SGb].

I saw that some hardly know yet what self-denial or sacrifice is, and what it is to suffer for the truth's sake. But I saw that none will enter Heaven without making a sacrifice. They should cherish a spirit of sacrifice and self-denial. Some have not sacrificed themselves, their own bodies, on the altar of God. They indulge in hasty, fitful temper, and gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life, will have it. And it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. p. 13, Para. 2, [4SGb].

NUMBER TWO

THE TWO WAYS.

At the Conference at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God were made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life; the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth, the other is narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation. p. 13, Para. 3, [4SGb].

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A Pattern has been given them. A Man of sorrow and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps, and are comforted and cheered. He went through safely, so can they if they follow his footsteps. In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they freely indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh, how dreadfully this looked to me! p. 14, Para. 1, [4SGb].

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with

great satisfaction calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us, We are all alike, We dress, and talk, and act alike." p. 14, Para. 2, [4SGb].

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed, peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians, that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." p. 15, Para. 1, [4SGb].

I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God had given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear, that the servants of God can stand up any where and let truth, clear and connected, bear away the victory. This great blessing has not been realized and prized. If any trial arises, some begin to look back, and think they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that, if given way to, will destroy the usefulness and influence of such. p. 15, Para. 2, [4SGb].

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand

of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling is a rugged, self-denying, self-crucifying way, and they must not expect every thing to move on as smoothly as though they were traveling in the broad road. p. 16, Para. 1, [4SGb].

I saw that some of the messengers are so easily discouraged, self is so quickly hurt, they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot, they then would see, would be ten-fold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known any thing of want or wearing labor, or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully but in earnest, and will know when they have an easy time. God's servants must feel the burden of souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord." p. 16, Para. 2, [4SGb].

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, while their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil, and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be as long as they manifest so much weakness, and so little fortitude, and love their ease so well. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this. p. 17, Para. 1, [4SGb].

I was shown the conformity of some professed Sabbath-keepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to the cause of God! They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die; prepared to appear before God in judgment and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead; but they have a disposition to dress and act as much like the world as possible, and yet go to Heaven. Such seek to climb up some other way. They do not enter through the narrow way and straight gate. p. 17, Para. 2, [4SGb].

I was shown the company present at the Conference. Said the angel, "Some food for worms,* some subjects of the seven last plagues, some will be alive and remain upon the earth, to be translated at the coming of Jesus." [* Sister Clarissa M. Bonfoey, who fell asleep in Jesus only three days after this vision was given, was present, in usual health, and was deeply impressed that she was one that would go into the grave, and stated her conviction to others.] p. 18, Para. 1, [4SGb].

Solemn words were these, spoken by the angel. I asked why so few were interested in their eternal interest, so few preparing for their last change. Said the angel, "Earth attracts them, its treasures seem of worth to them." They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty, and as one perplexity and trouble is off the mind he begets within them an unholy desire for more of the things of earth, and thus their time is gone, and when it is too late they see they have nothing substantial. They have grasped at shadows and lost eternal life. p. 18, Para. 2, [4SGb].

Such will have no excuse. Many, I saw, dressed like the world to have influence; but here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions, should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus; and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern. p. 18, Para. 3, [4SGb].

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. p. 19, Para. 1, [4SGb].

Jesus is coming, and will he find a people conformed to the world? And will he acknowledge them as his people? Oh, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his. p. 19, Para. 2, [4SGb].

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "*Cut loose! cut loose!* lest he appoint thee thy portion with hypocrites and unbelievers outside of the City. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not." I saw that those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. This evil I was shown was all through our ranks. I saw that

there should be an humbling before God, and that the Israel of God should rend the heart and not the garments. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope." p. 19, Para. 3, [4SGb].

I saw that some professed Sabbath-keepers spent hours that were worse than thrown away studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher; but within full of corruption and uncleanness. p. 20, Para. 1, [4SGb].

Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual, to encourage them to dress, and in their pride to mingle with society that is not holy. O parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find the way to the heart, and work like leaven there, and remove it. p. 20, Para. 2, [4SGb].

I saw that young and old neglect their Bibles. They do not make that book their study and the rule of life, as they

should, especially the young. Most of them are ready, and find plenty of time, to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision. p. 20, Para. 3, [4SGb].

Parents had much better burn the idle tales of the day, and the novels, as they come into their houses. It would be a mercy to their children. Encourage the reading of these story-books, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents' being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. Oh, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars,* and other needless articles to decorate the body, while Jesus, the King of glory, who gave his life to redeem them, wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And the very ones that profess to be washed by the blood of Jesus, can dress up, and decorate their poor, mortal bodies, yet dare to profess to be the followers of the holy, self-denying, humble Pattern. Oh, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much for me to bear, to

feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are peculiar; such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars, and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their sins, they can never see God, for the pure in heart alone will see him. [* The question has often been asked me if I believed it wrong to wear plain linen collars. My answer has always been, no. Some have taken the extreme meaning of what I have written about collars, and have maintained that it was wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn, and still wear, for the sake of show and fashion. I did not design to be understood, by naming collars, that nothing like a collar should be worn, or by naming ribbons, that no ribbons at all should be worn.] p. 21, Para. 1, [4SGb].

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces, and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers, will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world, and darkness. They want to be as much like the world as possible, and those that profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. p. 22, Para. 1, [4SGb].

I saw the companions of the messengers. Some of them are no help to their husbands, yet they profess the third angel's message. They think more of studying their own

wishes and pleasure than the will of God, or how they can hold up the hands of their husbands by their faithful prayers and careful walk. I saw that some of them take such a willful, selfish course, that Satan makes them his instruments, and works through them to destroy the usefulness and influence of their husbands. They feel at liberty to complain and murmur if they are brought through any straight places. They forget the sufferings of the ancient Christians for the truth's sake, and think they must have their wishes and their way, and follow their own will. They forget the sufferings of Jesus their Master. They forget the man of sorrows, that was acquainted with grief, he who had not where to lay his head. They do not care to remember that holy brow, pierced with a crown of thorns. They forget him who, bearing his own cross to Calvary, fainted beneath its burden, not merely the burden of the wooden cross, but the heavy burden of the sins of the world were upon him. They forget the cruel nails driven through his tender hands and feet, and his expiring, agonizing cries, "My God, my God, why hast thou forsaken me?" And after all this suffering endured for them, they feel a strong unwillingness to suffer for Christ's sake. p. 23, Para. 1, [4SGb].

These individuals, I saw, were deceiving themselves. They have no part nor lot in the matter. They have got hold of the truth, but the truth has not got hold of them. When the truth, the solemn, important truth, gets hold of them, self will die, and the language will not be, "I shall go here, and shall not stay there;" but the earnest inquiry will be, "Where does God want me to be? Where can I best glorify him, and where can our united labors do the most good?" Their will should be swallowed up in the will of God. The lack of consecration, and the willfulness that some of the messengers' companions possess, will stand in the way of sinners; and the blood of souls will be upon their garments. Some of the messengers have borne a strong testimony in regard to the duty, and the wrongs of the church. It has not had its designed effect; for their own companions needed all the straight testimony that had been borne. And the reproof came back upon themselves with great weight. They let their companions affect them, and drag them down, and prejudice their minds, and their usefulness and influence is lost, and they feel desponding and disheartened, and realize not the true source of the injury. It is close at home. p. 23, Para. 2, [4SGb].

I saw that these sisters are closely connected with the work of God if he has called their husbands to preach the present truth. These servants, if truly called of God, will feel the importance of the truth. They are standing between the living and the dead, and must watch for souls as they that must give account. Solemn is their calling. And their companions can be a great blessing to them, or a great curse. They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. And they can take an opposite course, look upon the dark side, and think they have a hard time, have no faith in God, and talk their trials and unbelief to their companions, have a complaining, murmuring spirit, and be a dead weight, and even a curse, to them. p. 24, Para. 1, [4SGb].

I saw that the companions of the messengers should help their husbands in their labors, and be exact and careful what influence they exert; for they are watched, and more is expected of them than others. Their dress should be an example. Their lives and conversation should be an example, and savor of life, rather than death. I saw that they should take an humble, meek, yet exalted, stand, and not have their talk upon things that do not tend to direct their minds heavenward. The great inquiry should be, "How can I save my own soul, and be the means of saving others?" I saw that there was no half-hearted work in this matter, accepted of God. He wants the whole heart and interest, or he will have none. Their influence tells, decidedly, unmistakably, in favor of the truth, or against it. They gather with Jesus, or scatter abroad. An unsanctified companion is the greatest curse a messenger can have. Those servants of God that have been, and are still so unhappily situated as to have this withering influence at home, should double their prayers, their watchfulness, and take a decided, firm stand, and let not this darkness press them down. They should cleave closer to God, be firm and decided, rule well their own house, and live so that they can have the approbation of God, and the watch-care of the angels. But if they yield to the wishes of their unconsecrated companions, the frown of God is brought upon the dwelling. The ark of God cannot abide in the house, because they countenance and uphold them in their wrongs. Our God is a jealous God. It is fearful to trifle with him. Anciently, Achan coveted a golden wedge, and a Babylonish garment, and secreted them, and all Israel suffered. They were driven before their enemies. And when Joshua inquired

the cause, the Lord said, "Up, sanctify the people, and say, Sanctify yourselves against the morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Achan had sinned, and God destroyed him, and all his household, with all they possessed, and wiped the curse from Israel. p. 24, Para. 2, [4SGb].

I saw that the Israel of God must arise, renew their strength in God by renewing and keeping their covenant with him. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But oh, how quick, when the prospering hand of God is removed from them, is it all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. Oh, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them. p. 25, Para. 1, [4SGb].

NUMBER THREE

BE ZEALOUS AND REPENT

Dear brethren and sisters, the Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church, "Jesus speaks to thee, 'Be zealous and repent.'" This work I saw should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness and covetousness, have been eating out the spirituality and life of God's people. p. 26, Para. 1, [4SGb].

The danger of God's people for a few years past, has been

the love of this world. Out of this have sprung the sins of selfishness and covetousness. The more they get of this world the more they set their affections on it, and still they reach out for more. Said the angel, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Yet many who profess to believe that we are having the last note of warning to the world, are striving with all their energies to place themselves in a position where it is easier for a camel to go through a needle's eye, than for them to enter the kingdom. p. 26, Para. 2, [4SGb].

These earthly treasures are blessings when a right use is made of them. Those who have them, should realize that they are lent them of God, and should cheerfully spend their means to advance his cause. They will not lose their reward here. The angels of God will kindly regard them, and they will also lay up a treasure in Heaven. p. 27, Para. 1, [4SGb].

I saw that Satan watches the peculiar, selfish, covetous temperaments of some that profess the truth, and will tempt them by throwing prosperity in their path, offering them the riches of earth. He knows if they do not overcome their natural temperaments here, they will stumble and fall by loving mammon, and worshiping their idol. Satan's object is too often accomplished; the strong love of the world overcomes, or swallows up the love of the truth. The kingdoms of the world are offered them, and they eagerly grasp their treasure, and think they are wonderfully prospered. Satan triumphs because his plan has succeeded. They have given up the love of God for the love of the world. p. 27, Para. 2, [4SGb].

I saw that those who are thus prospered can thwart the design of Satan, by overcoming their selfish covetousness, by laying upon the altar of God all their possessions. And when they see an opportunity where their means is needed to advance the cause of truth, and to help the widow, the fatherless and afflicted, cheerfully let them go, and lay up treasure in Heaven. p. 27, Para. 3, [4SGb].

Heed the counsel of the true Witness. Buy gold tried in the fire that thou mayest be rich, white raiment that thou mayest be clothed, and eye-salve that thou mayest see. Make some effort. These precious treasures will not drop upon us without some exertions on our part. We must buy; "be

zealous and repent" of our lukewarm state. We must be awake to see our wrongs, and to search up our sins, and to zealously repent of them. p. 28, Para. 1, [4SGb].

I saw that the brethren who have possessions have a work to do, to tear away from their wealth and love of the world. Many of them love this world, but are not willing to see it. They must be zealous and repent of their selfish covetousness, that the love of the truth may swallow up everything else. I saw that many of those that have riches will fail to buy the gold, white raiment, and eye-salve. Their zeal does not possess intensity and earnestness proportionate to the value of the object they are in pursuit of. p. 28, Para. 2, [4SGb].

Then I saw these men while striving for the possessions of earth. What zeal they manifested! What earnestness! What energy to obtain an earthly treasure that must soon pass away! What cool calculations they make. They will plan and toil early and late, and sacrifice their ease and comfort for an earthly treasure. A corresponding zeal on their part for the gold, white raiment, and eye-salve, will bring them in possession of these desirable treasures, and life, everlasting life, in the kingdom of God. I saw that if any need eye-salve, it is those who have these earthly possessions. Many of them are blind to their own state. Blind to the firm grasp they have of this world. Oh, that they may see. p. 28, Para. 3, [4SGb].

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." p. 28, Para. 4, [4SGb].

I saw that many had so much rubbish piled up at the door of their heart that they could not get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove, before they can open the door. Others have rolled the world before the door of their heart, which bars the door. All this rubbish must be taken away from the door, and then can they open the door, and welcome the Saviour in. p. 28, Para. 5, [4SGb].

Oh, how precious was this promise, as it was shown to me in vision. "I will come in to him, and sup with him, and he with me." Oh, the love, the wondrous love of God. After all our lukewarmness and sins, he says, "Return unto me, and I

will return unto thee, and will heal all thy backslidings." This was repeated by the angel a number of times. "Return unto me, and I will return unto thee, and heal all thy backslidings." p. 29, Para. 1, [4SGb].

Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner they have, and will be spued out of the mouth of the Lord. Those only who zealously repent will have favor with God. p. 29, Para. 2, [4SGb].

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes, fully, entirely. Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation, and sit down at last with him. p. 29, Para. 3, [4SGb].

I saw that it was our privilege to have faith, and salvation. The power of God has not decreased. His power, I saw, would be just as freely bestowed now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, and cry, "I will not let thee go except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's people. There must be a claiming of the blessing of God. Faith, living faith, always bears upward to God and glory. Unbelief, downward to darkness and death. p. 29, Para. 4, [4SGb].

I saw that there have been some peculiar temperaments, who have had their notions by which to measure their brethren. And if they did not exactly agree with them, there was trouble in the camp at once. Some have strained at a gnat, and swallowed a camel. p. 29, Para. 5, [4SGb].

These set notions have been humored and indulged altogether too long. There has been a picking at straws. And when there were no real difficulties in the church, trials have been manufactured. The minds of the church, and servants of God, are called from God, truth, and Heaven, to dwell upon darkness. Satan delights to have such things go on. It feasts him. But these are none of the trials which are to purify the church, and that will increase in the end the strength of God's people. p. 30, Para. 1, [4SGb].

I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight; watching for every fault, to make trouble with them. And while doing this, their minds are not on God, nor on Heaven, nor on the truth; but just where Satan wants them-- on some one else. Their souls are neglected, they seldom see or feel their own faults, for they have had enough to do to watch the faults of others, without so much as looking to their own souls, to search their own hearts. A person's dress, a bonnet, an apron, takes their attention. They must talk to this one, or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, is to watch the garments and acts of others, and find fault with them. Unless they reform, there will be no place in Heaven for them, for they would find fault with the Lord himself. p. 30, Para. 2, [4SGb].

Said the angel, "It is an individual work to be right with God." The work is between God and our own souls. But when some have so much care of others' faults, they take no care of themselves. Most of these notional, fault-finding ones, would cure themselves of these habits, if they would go directly to the individual they think is wrong. It would be so crossing, that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one, or that one, when the accused is not present. p. 30, Para. 3, [4SGb].

Some think it wrong to try to observe order in the worship of God. I have seen that confusion is displeasing to God, and that there should be order in singing, and order in praying. We should not come to the house of God to make that a place to pray for our families, unless deep feelings shall lead us, while the Spirit of God is convicting them. Generally, the proper place for us to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, our prayers should be for a present blessing. And we should expect God to hear and answer our prayers. Such meetings will be lively and interesting. p. 31, Para. 1, [4SGb].

I saw that in singing, all should sing with the Spirit, and understanding also. God is not pleased with jargon and discord. Right is always more pleasing to God than wrong.

And the nearer the people of God can get to correct, harmonious singing, the more he is glorified, and the church benefited, and unbelievers favorably affected. p. 31, Para. 2, [4SGb].

I was shown the order, the perfect order, of Heaven. I have been enraptured, as I have listened to the perfect music there. And after I have come out of vision, the singing here has sounded very harsh and discordant. p. 31, Para. 3, [4SGb].

I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn, to set the harp, or change the tunes. Their fingers did not sweep over the strings carelessly, but the fingers must touch different strings to produce different sounds. There is one angel who always leads, first touches the harp, strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It was melody, heavenly, divine, while from every countenance beamed the image of Jesus, which shone with glory unspeakable. p. 31, Para. 4, [4SGb].

NUMBER FIVE

ANSWER TO PRAYER.

The Lord has visited me again in great mercy. I have been greatly afflicted for a few months past. Disease has pressed me heavily. For years I have been afflicted with dropsy and disease of the heart. It has had a tendency to depress my spirits, and destroy my faith and courage. The message to the Laodiceans has not accomplished that zealous repentance with God's people I expected to see, and my perplexity of mind has been great. Disease seemed to make continual progress upon me, and I thought I must lie down in the grave. I had no desire to live, therefore could not take hold of faith and pray for my recovery. Often when I retired to rest at night, I realized that I was in danger of losing my breath before morning. In this state I fainted at midnight. Brn. Andrews and Loughborough were sent for, and earnest petitions were offered to God in my behalf. The depression and heavy weight were lifted from my aching heart, and I was taken off in vision, and saw these things which I present before you. p. 32, Para. 1, [4SGb].

I saw that Satan had been trying to drive me to

discouragement and despair, to make me desire death rather than life. I was shown that it was not God's will that I should now cease from the work, and lie down in the grave; for then the enemies of our faith would triumph, and the hearts of God's children would be made sad. I saw that I should often suffer anguish of spirit; that I should suffer much; yet I had the promise that those around me would encourage and help me, that my courage and strength might not fail while so fiercely buffeted by the Devil. p. 32, Para. 2, [4SGb].

I saw that the testimony to the Laodiceans applied to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut Jesus out. This fearful message will do its work. When it was first presented it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It was designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and his people were acquainted with their position. If the counsel of the true Witness had been fully heeded, God would have wrought for his people in greater power. p. 32, Para. 3, [4SGb].

The efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth I saw that God would prove his people. Patiently Jesus bears with them, and does not spue them out of his mouth in a moment. Said the angel, "God is weighing his people." If the message had been of as short duration as many of us supposed, there would have been no time for God's people to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, excited their fears, but did

not accomplish the work God designed that it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and he proves them to see if they will obey the counsel of the true Witness. p. 33, Para. 1, [4SGb].

God Tests His People.

God leads his people on step by step. He brings them up to different points which are calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested, and tried a little closer. If the professed people of God find their hearts opposed to the straight work of God, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the Lord. Said the angel, "God will bring his work closer and closer to test them, and prove every one of his people." Some are willing to receive one point, but when God brings them to another testing point, they shrink from it and stand back, because they find it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the true Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have their charge,--"They are joined to their idols, let them alone,"--and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the true Witness, and they will be fitted for translation by the latter rain. p. 34, Para. 1, [4SGb].

God proves his people in this world. This is the fitting up place to appear in his presence. Here in this world, in these last days, individuals will show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver, and make him noble-hearted and generous, like his divine Lord. But if the evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride, and evil passions. The heart is deceitful above all things, and

desperately wicked. Professors of religion are not willing to closely examine their own selves to see whether they are in the faith, and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think a profession of the truth will save them. When those sins which God hates are subdued, Jesus will come in and sup with you, and you with him. You will then draw divine strength from Jesus, and you will grow up in him, and be able with holy triumph to say, Blessed be God, who giveth us the victory through our Lord Jesus Christ. It would be more pleasing to the Lord if lukewarm professors of religion had never named his name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling-block to unbelievers, and evil angels exult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from him. p. 34, Para. 2, [4SGb].

I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people. I was pointed back to God's ancient people, and then was led to compare their dress and apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public they covered their face with a vail. In these last days fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who, "being past feeling (without any conviction of the Spirit of God), have given themselves over unto lasciviousness, to work all uncleanness with greediness." If God's professed people had not departed greatly from him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty. The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people. p. 35, Para. 1, [4SGb].

I was directed to the following scriptures. Said the

angel, "They are to instruct God's people." 1 Tim. ii, 9, 10. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Peter iii, 3-5. "Whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves." p. 36, Para. 1, [4SGb].

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart, and soon the word will be spoken to the angels of God concerning you, as was given concerning Eli's house, that your sins shall not be purged with sacrifice nor offering forever. Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting his sword in heaven to cut them down. Oh! that every lukewarm professor could realize the clean work that God is about to make among his professed people. Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the true Witness, "I know thy works." The third angel is leading up a people, step by step, higher and higher. At every step they will be tested. p. 36, Para. 2, [4SGb].

Houses of Worship.

I saw that many feel at liberty to use the means freely that is lent them of God, for their own convenience in fitting up pleasant homes here; but when they build a house in which to worship the great God, who inhabiteth eternity, they cannot afford to let the Lord have the use of the means he has lent them. Each is not striving to excel the other in showing his gratitude to God for the truth, by

doing all he can to prepare a suitable place of worship; but some are trying to do just as little as possible; and they feel that their means is as good as lost which they spend in preparing a place for the Most High to visit them. Such an offering is lame, and not acceptable to God. I saw that it would be much more pleasing to God if his people would show as much wisdom in preparing a house for him, as they do in their own dwellings. p. 37, Para. 1, [4SGb].

The sacrifices and offerings of the children of Israel were commanded to be without blemish or spot, the best of the flock, and every one of the children of Israel shared in that work. The work before us will be extensive. If you build a house for God, do not offend and limit him in casting in your lame offerings. Put the very best offering into a house built for God. Let it be the very best you have, and show an interest to have it convenient and comfortable. Some think time is so short it is no matter. Then carry out the same in your dwellings, and in all your worldly arrangements. p. 37, Para. 2, [4SGb].

I saw that God could carry on his work without any of man's help; but this is not his plan. The present world is designed as a scene of probation for man. He is here to form a character which will pass with him into the eternal world. Good and evil are placed before him, and his future state depends upon the choice he makes. Christ came to change the current of his thoughts and affections. His heart must be cut off from his earthly treasure, and placed upon the heavenly. By his self-denial, God can be glorified. The great sacrifice has been made for man, and now man will be tested and proved to see if he will follow the example of Jesus, and make a sacrifice for his fellowman. Satan and his angels are combined against the people of God; but Jesus is seeking to purify them unto himself. He requires them to advance his work. God has deposited enough in this world among his people to carry forward his work, without embarrassment, and it is his plan that the means which he has entrusted to his people be used judiciously. Sell that ye have and give alms, is a part of God's sacred word. The servants of God must arise, cry aloud, and spare not, "Show my people their transgressions, and the house of Jacob their sins." The work of God is to be more extensive, and if his people follow his counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure where moth and rust cannot corrupt, and the

heart will not have a cord to bind it to earth. p. 37,
Para. 3, [4SGb].

Parables.

I was then shown that the parable of the talents has not been fully understood. This lesson of importance was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the word of God. The parable applies to the temporal means which God has entrusted to his people. Those to whom the five and two talents were given, traded and doubled that which was committed to their trust. God requires of those who have their possessions here to put their money out to usury for him, to put it into the cause to spread the truth. And if the truth lives in the heart of the receiver, he also will aid with his substance in sending the truth to others, and through his efforts, his influence, and his means, other souls embrace the truth, and begin also to work for God. I saw that some of God's professed people are like the man who hid his talent in the earth. They keep their possessions and means from doing good to God's cause. They claim that it is their own, and that they have a right to do what they please with their own; and souls are not saved by any judicious effort they make with their Lord's money. As judgment passes upon the house of God, the angels keep a faithful record of every man's work, their sentence is recorded by their name, and the angel is commissioned to spare them not, but to cut them down at the time of slaughter. And that which was committed to their trust is taken from them. Their earthly treasure is then swept away, and they have lost all. And the crowns they might have worn, had they been faithful, are put upon the heads of those saved by the faithful servants whose means were constantly in use for God. And every one they have been the means of saving, adds stars to their crowns in glory, and increases their eternal reward. p. 38, Para. 1, [4SGb].

I was also shown that the parable of the unjust steward was to teach us a lesson. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into the everlasting habitations." If we use our means to God's glory here, we lay up in Heaven a treasure, and when earthly possessions are all gone here, the faithful steward has Jesus and angels for his friends, to receive him home to everlasting habitations. p. 39,

Para. 1, [4SGb].

"He that is faithful in that which is least, is faithful also in much." He that is faithful in his earthly possessions, which is least, to make a judicious use of what God has lent him here, will be true to his profession. "He that is unjust in the least, is unjust also in much." He that will withhold from God that which he has lent him, will be unfaithful in the things of God in every respect. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we prove unfaithful in the management of what God lends us here, he will never give us the immortal inheritance. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Jesus has purchased for us redemption. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life. God proves us by entrusting us with earthly possessions. If we are faithful to freely impart of what he has lent us, to advance his cause, God can entrust to us the immortal inheritance. "Ye cannot serve God and mammon." "If ye love the world, the love of the Father is not in you." p. 39, Para. 2, [4SGb].

I saw that God was displeased with the slack, loose manner in which many of his professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to him an account of their stewardship. Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbathkeepers. And this means goes into his ranks. Some who are aged are unwilling to make any settlement of their worldly business, and in an unexpected moment they sicken and die. Their children who have no interest in the truth, take the property. Satan has managed it as it has suited him. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own?" I saw the awful fact that Satan and his evil angels have had more to do with the management of the property of God's professed people, than the Lord has. Stewards of the last days are unwise. They suffer Satan to control their business matters, and get into his ranks what belongs to, and should be in, the cause of God. God takes notice of

you, unfaithful stewards; he will call you to account. I saw that the stewards of God can by faithful, judicious management, keep their business in this world square, exact, and straight. And if they should be suddenly taken away, it is their privilege and duty, especially for the aged, feeble, and those who have no children, to have their means where it can be used in the cause of God. But I saw that Satan and his angels exult over their success in this matter. And those who should be wise heirs of salvation almost willingly let their Lord's money slip out of their hands into the enemy's ranks. In this way they strengthen Satan's kingdom, and seem to feel very easy about it! p. 40, Para. 1, [4SGb].

Surety, Oath-Taking, etc.

I saw that God was displeased with his people for being surety for unbelievers. I was directed to these texts. Prov. xxii, 26. "Be not thou one of them that strike hands, or of them that are surety for debts." Prov. xi, 15. "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Unfaithful stewards! They pledge that which belongs to another--their heavenly Father--and Satan stands ready to aid his children to wrench it out of their hands. p. 41, Para. 1, [4SGb].

I saw that Sabbath-keepers should not be in partnership with unbelievers. God's people trust too much to the words of strangers, ask their advice and counsel, when they should not. The enemy makes them his agents, and works through them to perplex and take from God's people. p. 41, Para. 2, [4SGb].

I was shown that some have no tact at wise management of worldly matters. They lack the qualifications, and Satan takes advantage of them. When this is the case, such should not remain in ignorance of their lack. They should be humble enough to counsel with their brethren, whose judgment they can have confidence in, before they carry out plans. I was directed to this text, "Bear ye one another's burdens." Some are not humble enough to let those who have judgment, calculate for them, until they have followed their own plans, and they involved themselves in difficulties. Then they see the necessity of having the counsel and judgments of their brethren; but how much heavier the burden then, than at the first. Brethren should not go to law, if it can be possibly avoided; for they give

the enemy great advantage to entangle and perplex them. It would be better to make a settlement at some loss. p. 41, Para. 3, [4SGb].

I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, "Swear not at all," do not touch the judicial oath. "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these, cometh of evil." This refers to common conversation. Some exaggerate in their language. Some swear by their own life. Others swear by their head. As sure as they live--as sure as they have a head--some take Heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing that Jesus warns his disciples against. p. 42, Para. 1, [4SGb].

I was shown that we have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the world would be in a worse condition than it is now. Some of these laws are good, and some bad. The bad have been increasing, and we are yet to be brought into straight places. But God will sustain his people in being firm, and living up to the principles of his word. Where the laws of men conflict with God's word and law, we are to obey the word and law of God, whatever the consequences may be. The laws of our land requiring us to deliver a slave to his master, we are not to obey, and we must abide the consequences of the violation of this law. This slave is not the property of any man. God is his rightful Master, and man has no right to take God's workmanship into his hands, and claim his as his own. p. 42, Para. 2, [4SGb].

I saw that the Lord yet has something to do with the laws of the land. While Jesus is in the sanctuary, God's restraining spirit is felt by rulers and people. But Satan controls to a great extent the great mass in the world, and were it not for the laws of the land, we should experience great suffering. It was shown me that it was no violation of God's word, when it is actually necessary, for his children, when called upon to testify in a lawful manner, to solemnly take God to witness that what they say is the truth, and nothing but the truth. p. 43, Para. 1, [4SGb].

Man is so corrupt that laws are made to throw the

responsibility upon his own head. Some men do not fear to lie to their fellow-man; but they have been taught, and the restraining Spirit of God has impressed them, that it is a fearful thing to lie to God. The case of Ananias and Sapphira his wife, is given for an example. The matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited the one who has taken the false oath, and even while the oath was on his lips, the destroying angel has cut him down. This was to prove a terror to evil-doers. p. 43, Para. 2, [4SGb].

And I saw if there was any one on earth who could consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in his strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian. I was bid by the angel to notice that God sware by himself. Gen. xxii, 16; Heb. vi, 13, 17. He sware to Abraham, Gen. xxvi, 3, to Isaac, Ps. cv, 9; Jer. xi, 5, and to David, Ps. cxxxii, 11; Acts ii, 30. God required of the children of Israel an oath between man and man. Ex. xxii, 10, 11. Jesus submitted to the oath in the hour of his trial. The high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said." If Jesus meant the judicial oath in his teachings to his disciples, he would have reproved the high priest, and there enforced his teachings for the good of his followers present. p. 43, Para. 3, [4SGb].

Satan has been pleased to have some view oath-taking in a wrong light, for it has given him opportunities to oppress them, and take from them their Lord's money. The stewards of God must be more wise, lay their plans, and prepare themselves to withstand Satan's devices; for he is to make greater efforts than he has ever made. p. 44, Para. 1, [4SGb].

Some, I saw, have a prejudice against our rulers and laws; but if it was not for law, this world would be in an awful condition. God restrains our rulers, for the hearts of all are in his hands. Bounds are set, beyond which they cannot go. Many of our rulers are those whom Satan controls; but I saw that God has his agents, even among the rulers; and

some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made that, if carried out, would impede the work of God, and would produce great evil. The good angels move upon these agents of God to oppose the propositions, with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble. When Jesus leaves the most holy, his restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved. p. 44, Para. 2, [4SGb].

NUMBER SIX

SLACKNESS REPROVED

The Lord has again visited me in mercy, in a time of bereavement and great affliction. December 23, 1860, I was taken off in vision, and was shown the wrongs of individuals which have affected the cause, and I dare not withhold the testimony from the church to spare the feelings of individuals. p. 45, Para. 1, [4SGb].

I was shown the low state of God's people; that God had not departed from them; but that they had departed from God, and become lukewarm. They possess the theory of the truth, but lack its saving power. As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them, he will seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly; their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force, and tell in the upbuilding of the cause of present truth. Order must be observed, and there must be union in regard to order, or Satan will take advantage of them. p. 45, Para. 2, [4SGb].

I was shown that the enemy would come in every way

possible to dishearten the people of God, and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. The matters of the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause, may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place matters of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work, and a stormy future is before us, and the church should be awake to make an advance move that they may stand securely against Satan's plans. It is time that something was done. God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage, and control affairs as best pleases him. p. 45, Para. 3, [4SGb].

And while God's people are justified in a lawful manner to secure church property, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position the church have recently taken, and will overstep the bounds, carry matters to extremes, and wound the cause of God. Some will move without wisdom or judgment, and engage in lawsuits that might be avoided, mingle with the world, partake of their spirit, and influence others to follow their example. One professed Christian who moves unadvisedly, does much harm to the cause of present truth. Evil takes root much more readily than good, and flourishes when good and right languish, unless they are carefully nourished. p. 46, Para. 1, [4SGb].

I was pointed back and saw that in every important move, every decision made, or point gained, by God's people, there have been those who have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers and distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, unite in effort, unite in their plans of action, sustain each other, stand together, and be faithful to reprove and rebuke wrong,

which will soon cause it to wither. But Satan has controlled these matters very much. Private members, and even preachers, have sympathized with disaffected ones who have been reprov'd for their wrongs, and division of feeling has been the result. The one who has ventured out and faithfully met error and wrong, and discharged his disagreeable duty, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging such painful duties, lays down the cross and withholds the pointed testimony. His soul is shut up in darkness, and the church suffer for the lack of the very testimony God designed should live in the church. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue, but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans. p. 46, Para. 2, [4SGb].

I saw that many souls have been destroyed by their brethren unwisely sympathizing with them, when their only hope was to be left to see and realize the full extent of their wrongs. But as they eagerly receive the sympathy of unwise brethren, they receive the idea that they are abused; and if they attempt to retrace their steps, they make half-hearted work. They divide the matter to suit their natural feelings, lay blame upon the reprov'er, and so patch up the matter. It is not healed, it is not probed to the bottom, and they fall into the same wrong again, because they were not left to feel the extent of their wrong and humble themselves before God, and let him build them up. False sympathizers have worked in direct opposition to the mind of Christ and ministering angels. p. 47, Para. 1, [4SGb].

Ministers of Christ should arise and engage in the work of God with all their energies. God's servants are not excused if they shun pointed testimony. They should reprove and rebuke wrong, and not suffer sin upon a brother. p. 47, Para. 2, [4SGb].

Duty to Children.

I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently parental authority

was regarded, and children were in subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children. They fear their children, and yield to them. They fear to cross the will of their children; but just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right. p. 48, Para. 1, [4SGb].

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous, their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up and bear fruit which will make their children despise parental authority. p. 48, Para. 2, [4SGb].

Children, even after they are of age, are required to respect, and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel because a few years are added to their life, that they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother. p. 48, Para. 3, [4SGb].

Children in these last days are so noted for their disobedience and disrespect, that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-

fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents, and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. p. 49, Para. 1, [4SGb].

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents, and they were required to respect and obey their wishes, unless they should conflict with their duty to God. p. 49, Para. 2, [4SGb].

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes. p. 49, Para. 3, [4SGb].

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home, and worthless abroad. They have no power of endurance; the parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught

habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other. p. 50, Para. 1, [4SGb].

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which shall wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents, causes them to excuse the faults of their children, and to pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents. p. 50, Para. 2, [4SGb].

Children, who are thus brought up undisciplined, when they profess to be Christ's followers, have everything to learn. Their whole religious experience is effected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifest under reproof; the same love of self, and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, is seen in their relation to the church. It is possible for such to overcome, but how hard the battle! how severe the conflict! How hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character. Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood. p. 50, Para. 3, [4SGb].

Systematic Benevolence.

I was pointed back to the children of Israel anciently. God required of them all a sacrifice, both poor and rich, according as he had prospered them. The poor were not excused because they had not the wealth of their rich

brethren. They were required to exercise economy and self-denial, that they come not before the Lord empty-handed. And those who were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest. p. 51, Para. 1, [4SGb].

In the arrangement of Systematic Benevolence, some have not come up and united in this work, and have excused themselves because they were not free from debt. They plead that they must first "owe no man anything." But being in debt does not excuse them. I saw that they should render to Caesar the things that are Caesar's, and to God the things that are God's. Some feel conscientious to "owe no man anything," and think that God can require nothing of them until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder. p. 51, Para. 2, [4SGb].

Some have felt under sacred obligations to their children. They must give them each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do their children. This may be right, but their first duty belongs to God. Render unto Caesar the things that are Caesar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. It is the first, sacred duty, to render to God a suitable proportion. Let no one throw in their claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit. p. 52, Para. 1, [4SGb].

I saw that anciently the covetousness of some led them to withhold a suitable proportion. They made their offering stunted, which was recorded in Heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families. p. 52, Para. 2, [4SGb].

God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of

their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families and their possessions. p. 52, Para. 3, [4SGb].

The case of Ananias and Sapphira was presented before me to illustrate the course of those who put down their property below its value. They pretended to make a free-will offering of their possessions to the Lord. Said Peter, "Sold ye the land for so much?" The answer was, "Yea, for so much." Some in this evil age would not consider that a lie, but the Lord regarded it thus. They had sold it for so much, and much more. Their consecration was professedly made to God. To him they had dissembled, and their retribution lingered not. p. 52, Para. 4, [4SGb].

I saw that in the arrangement of Systematic Benevolence hearts will tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, "Cursed be he that doeth the work of the Lord deceitfully." Angels are watching the development of character, and the doings of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24, 25. p. 53, Para. 1, [4SGb].

All are required to have an interest in this work. Those who use tobacco, tea and coffee should lay these idols aside, and put their cost into the treasury of the Lord. Some have never made any sacrifice for the cause of God, and are asleep as to what God requires of them. Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This individual sacrifice is not required because the cause of God is suffering for means. But every heart will be tested and its character developed. It is principle that God's people must act upon. The living principle must be carried out in the life. p. 53, Para. 2, [4SGb].

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; ye

are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I saw that this scripture has been misapplied to speaking and praying in meeting. The prophecy has a special application to the last days, and teaches God's people their duty to bring a proportion of their substance as a freewill offering to the Lord. p. 53, Para. 3, [4SGb].

Seventh-Day Adventists.

I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a Papal institution. They were keeping the first day of the week as the Sabbath of the Lord. p. 54, Para. 1, [4SGb].

The other class were but few in number, and were bowing to the great Law-giver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from Heaven. p. 54, Para. 2, [4SGb].

The conflict is between the requirements of God and the requirements of the beast. The first day, a Papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. p. 54, Para. 3, [4SGb].

No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. The name, Seventh-day Adventist, is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God, and those who worship the beast, and receive his mark.

The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them; and if they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace. But God's people excite the ire of the dragon because they have dared to raise the standard, and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of Papacy. p. 54, Para. 4, [4SGb].

The name, Seventh-day Adventist, carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God, and faith in our Lord Jesus Christ. p. 55, Para. 1, [4SGb].

I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would excite suspicion at once, for the most absurd errors are concealed under this name. This name is too indefinite for the remnant people of God. The influence of such a name would lead to the supposition that we had a faith we wished to cover up. p. 55, Para. 2, [4SGb].

The Poor.

Some, who are poor in this world's goods, are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to help them out of trouble. p. 55, Para. 3, [4SGb].

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad

moves, and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take an humble course, and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course, and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea, and coffee. p. 55, Para. 4, [4SGb].

Speculations.

I saw that some have excused themselves from aiding the cause of God, because they were in debt. Had they closely examined their own hearts, they would have discovered that selfishness, was the true reason why they brought no freewill offering to God. And some will remain in debt. Because of their covetousness the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. p. 56, Para. 1, [4SGb].

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred-fold in this life, and in the world to come life everlasting. But all will not receive their hundred-fold in this life,

because they cannot bear it. They would, if entrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this! The desire that some of our brethren possess, to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them, who have made investments and have met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself--as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day. p. 56, Para. 2, [4SGb].

NUMBER SEVEN

GREAT DISTRESS COMING, AND GOD'S PEOPLE NOT PREPARED FOR IT.

I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress. I saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight. I heard the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. I saw that even now many families are suffering want, but this will increase. The faces of many families looked haggard, pale, and pinched with hunger. I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. p. 58, Para. 1, [4SGb].

The people of God should awake. Their opportunities to spread the truth should be improved, for they will not thus last long. I was shown distress, and perplexity, and

famine, in the land; and Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, and that they may be at last weighed in the balance and found wanting. p. 58, Para. 2, [4SGb].

I saw that God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be living preachers. God calls upon all to awake; preachers and people must awake. All Heaven is astir. The scenes of this earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death-stupor is from Satan. He controls the minds of unconsecrated Sabbath-keepers, and leads them to be jealous of each other, fault-finding, and censorious. It is Satan's special work to divide hearts, that the influence, strength, and labor, of God's servants may be kept among unconsecrated Sabbath-keepers, and precious time be occupied to settle little differences, which should be spent in proclaiming to unbelievers the truth. p. 58, Para. 3, [4SGb].

I was shown God's people waiting for some change to take place--a compelling power to take hold of them. But they will be disappointed. They are wrong. They must act. They must take hold of the work themselves, and earnestly cry unto God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse. In view of these things we must urge the truth home to the hearts of all whom we can get to listen to it. The harvest of the earth is nearly ripe. p. 59, Para. 1, [4SGb].

I was shown how important that ministers be right who engage in the solemn, responsible work of proclaiming the third angel's message. The Lord is not straightened for means or instruments to do his own work. He can speak at any time by whom he will, and his word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, and made pure and clean the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but

of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling, and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him. p. 59, Para. 2, [4SGb].

I saw that there were fearful woes for those who preach the truth and are not sanctified by it, and there are woes also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine, I am alarmed for the people of God who profess to believe solemn, important truth, for I know that many who now profess to believe the truth are not converted nor sanctified through the truth. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who carry the truth will not themselves be saved by the truth they preach. Said the angel, "Be ye clean that bear the vessels of the Lord." p. 59, Para. 3, [4SGb].

I saw that the time has come when those who choose the Lord for their present and future portion, must trust in him alone. Every one professing godliness must have an experience of their own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character, and weighing moral worth. p. 60, Para. 1, [4SGb].

I saw that those who profess to believe the truth should be right themselves, and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth, and the light thereof. I saw that in looking Heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us, and every good soon pass away. There is no help for us but in God, and in this state of earth's confusion we cannot be composed, strong, or safe, only in the strength of living faith; nor can we be in peace, only as we rest in God, and wait for his salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, our fathers have done. In order to be accepted and blessed of God as our fathers were, we must imitate their faithfulness and zeal,--improve our light as they improved theirs,--and do as they would

have done if they had lived in our day. We must improve and walk in the light which shines upon us, otherwise our light will become darkness. God requires us to exhibit to the world, in our character and works, that measure of the Spirit, union, and oneness, which are in accordance with the sacred truths we profess, and the spirit of those prophecies that are being fulfilled in these last days. The truth which has reached our understanding, the light that has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them. p. 60, Para. 2, [4SGb].

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us, and Satan and his angels are bringing all their powers to bear upon God's people. He knows if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confessions of all their wrongs, and let them go beforehand to judgment, that opposite their names the recording angel may write, Pardon. If these precious, merciful moments are not improved, you are left without excuse. If you will make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting, and then your agonizing cries will be of no avail. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." p. 61, Para. 1, [4SGb].

Perilous Times.

The unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are

torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Strong Hold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee, They have sown to the wind, they must reap the whirlwind.
p. 62, Para. 1, [4SGb].

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.
p. 62, Para. 2, [4SGb].

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been miserable examples to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure, or amusement-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in, and enjoy the frivolous, empty conversation of the lovers of the world.
p. 62, Para. 3, [4SGb].

Isa. iii, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled.

Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain. p. 63, Para. 1, [4SGb].

Our Duty to the Poor.

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, New York, August 3, 1861, I was shown some things in regard to the poor. p. 63, Para. 2, [4SGb].

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing they will fail to do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. p. 63, Para. 3, [4SGb].

The instructions given in the word of God in regard to helping the poor do not touch such cases, but are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character

manifested by our compassionate Redeemer. p. 64, Para. 1, [4SGb].

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church, and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before. p. 64, Para. 2, [4SGb].

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated, habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined, as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake, in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out, is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level. p. 64, Para. 3, [4SGb].

The more able should ever act a noble, generous, part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church, to have an especial care for the destitute widows, orphans, and invalids. p. 65, Para. 1, [4SGb].

Power of Example.

In the epistle of Paul to Titus, chap. ii, 13, 14, we read, "Looking for that blessed hope and the glorious appearing

of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world which destroys our spirituality, pureness, and zeal. Satan's power is constantly exercised to stupefy the sensibility of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed. p. 65, Para. 2, [4SGb].

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefited. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel, and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to appear before God to worship him upon the Sabbath, in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God, who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth, for the truth never

degrades, but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough in their manners, their influence strengthens unbelievers in their conclusions. p. 65, Para. 3, [4SGb].

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by following them lose Heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul, in Titus ii, 15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops; if it is wrong for me to wear them, it is wrong for her. Children urge the example of other children, whose parents are Sabbath-keepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any to wear them. Heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am

alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep, and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err if they follow, in the least degree, or give countenance to, this fashion. p. 66, Para. 1, [4SGb].

Sabbath-keepers who profess to be God's chosen, peculiar, people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops; and those who plead the necessity on account of health, wear them in winter, which is a greater injury than quilted skirts. While traveling in the cars and stages I have often been led to exclaim, O modesty, where is thy blush? I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at, but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change, and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk, and act, like them. p. 68, Para. 1, [4SGb].

Read 1 Tim. ii, 9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works." p. 69, Para. 1, [4SGb].

1 Pet. iii, 3-5. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." p. 69, Para. 2, [4SGb].

The power of example is great. Sister A. ventures to wear small hoops. Sister B. says, It is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sisters A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small. p. 69, Para. 3, [4SGb].

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B., and C., wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm, course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts, which makes the work of overcoming far more laborious for their children. Yet with faith in God, and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward, way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road. p. 69, Para. 4, [4SGb].

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They

cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise. "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial. p. 70, Para. 1, [4SGb].

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them, saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15. p. 70, Para. 2, [4SGb].

2 Chron. xxxvi, 14-16. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy." p. 71, Para. 1, [4SGb].

Lev. xviii, 26, 27. "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done which were before you, and the land is defiled.)" p. 71, Para. 2,

[4SGb].

Deut. xxxii, 16-22. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." p. 71, Para. 3, [4SGb].

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he sware in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5. "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do: and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose." p. 72, Para. 1, [4SGb].

Ezra viii, 21-23. "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." p. 72, Para. 2, [4SGb].

The prophet and these fathers did not consider them the worshipers of the true God, and though they professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offering of those who have other gods before the Lord. p. 72, Para. 3, [4SGb].

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth; but to unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God. p. 73, Para. 1, [4SGb].

By reading the following scriptures we shall see how God regarded his ancient Israel. p. 73, Para. 2, [4SGb].

Ps. cxxxv, 4. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." p. 73, Para. 3, [4SGb].

Deut. xiv, 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." p. 73, Para. 4, [4SGb].

Deut. vii, 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a

special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people." p. 73, Para. 5, [4SGb].

Ex. xxxiii, 16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." p. 73, Para. 6, [4SGb].

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them. p. 73, Para. 7, [4SGb].

The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of their being the chosen people of God. Read again Titus ii, 13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us? p. 74, Para. 1, [4SGb].

The Lord hath set apart him that is godly for himself, and this consecration to God, and separation from the world, is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world, and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. x, especially from the 6th to the 15th verse. p. 74, Para. 2, [4SGb].

"Now these things were our examples, to the intent we

should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." p. 74, Para. 3, [4SGb].

1 John iii, 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." p. 75, Para. 1, [4SGb].

1 John ii, 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." p. 75, Para. 2, [4SGb].

2 Pet. ii, 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." p. 75, Para. 3, [4SGb].

James iv, 4. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." p. 75, Para. 4, [4SGb].

James i, 27. "Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." p. 75, Para. 5, [4SGb].

Titus ii, 12-14. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." p. 75, Para. 6, [4SGb].

Rom. xii, 2. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." p. 75, Para. 7, [4SGb].

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth." p. 76, Para. 1, [4SGb].

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." p. 76, Para. 2, [4SGb].

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." p. 76, Para. 3, [4SGb].

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world; therefore speak they of the world, and the world heareth them." p. 76, Para. 4, [4SGb].

1 John ii, 5, 6. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." p. 76, Para. 5, [4SGb].

1 Pet. ii, 9. "But ye are a chosen generation, a royal

priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." p. 76, Para. 6, [4SGb].

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide nor govern us. They always lead away from the cross. p. 76, Para. 7, [4SGb].

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men, until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. p. 77, Para. 1, [4SGb].

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." p. 77, Para. 2, [4SGb].

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and the dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and Son are not manifested to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them. p. 77, Para. 3, [4SGb].

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint-heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. p. 77, Para. 4, [4SGb].

Consecration.

Sabbath-keepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people. p. 78, Para. 1, [4SGb].

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly-minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus. p. 78, Para. 2, [4SGb].

There is chaff among us, and this is why we are so weak.

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed, testimony which reproveth individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. p. 79, Para. 1, [4SGb].

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. It is elevated and pure. Those who bear no fruit have no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." p. 79, Para. 2, [4SGb].

If we would be spiritual worshipers of Jesus Christ, we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37, 38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." p. 79, Para. 3, [4SGb].

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the

world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. p. 79, Para. 4, [4SGb].

Philosophy and Vain Deceit.

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation. p. 80, Para. 1, [4SGb].

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." p. 80, Para. 2, [4SGb].

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those

devoted to these sciences laud them to the heavens, because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself, who steps in and works with all power and signs and lying wonders--with all deceivableness of unrighteousness. p. 81, Para. 1, [4SGb].

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God. p. 81, Para. 2, [4SGb].

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business, and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled for his power. He consults with his angels to accomplish a work which shall answer a two-fold purpose: 1. To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. 2. The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many, true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him. p. 81, Para. 3, [4SGb].

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for

the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11. p. 82, Para. 1, [4SGb].

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god--the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God. p. 83, Para. 1, [4SGb].

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man--more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes advantage of the weak, suffering condition of Christ, who had taken upon him our human

nature. p. 83, Para. 2, [4SGb].

Read Matt. iv, 8-11. "Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." p. 83, Para. 3, [4SGb].

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in Heaven because he could not be first and highest in command--equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him were turned out of Heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in Heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"--or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in Heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man. p. 84, Para. 1, [4SGb].

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in Heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself, as his was certain. He has failed in

his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefitted or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim--"Whatever is, is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows now needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks. p. 84, Para. 2, [4SGb].

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes, because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account

of his praying to God he was cast into the lions' den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? Oh, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus, our advocate, he detests, and when we earnestly come to him for help, Satan's host is alarmed. p. 85, Para. 1, [4SGb].

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes comes in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from Heaven. And Satan here receives the worship which suits his Satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefitted so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism. p. 86, Para. 1, [4SGb].

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel, it is almost sure to lose its balance, and

be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes, and perverted their judgment, that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive, and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best, will select the vital portions which testify of Christ and point out the way to Heaven, and change the plain statements of

the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." p. 87, Para. 1, [4SGb].

Deceived mortals are worshiping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age, Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing upon the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan, and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the

power of God, in answer to the earnest prayers of his faithful followers. p. 88, Para. 1, [4SGb].

The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The Sabbath question, and man not immortal, and the testimony of Jesus, are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12. "Because they received not the love of the truth that they might be saved: and for this cause God shall send them strong delusion that they should believe a lie." p. 90, Para. 1, [4SGb].

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God. p. 90, Para. 2, [4SGb].

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head. Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." p. 90, Para. 3, [4SGb].

Christ is the source of our strength. He is the vine, we are the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and

are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them. p. 90, Para. 4, [4SGb].

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God, and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness, and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail, and wrench them from the power of the evil angels. p. 91, Para. 1, [4SGb].

As the curtain was lifted, and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth. p. 92, Para. 1, [4SGb].

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in Heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their

work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God, and giving heed to fables, is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ. p. 92, Para. 2, [4SGb].

NUMBER EIGHT

FAMILY RELIGION

I have been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ. p. 93, Para. 1, [4SGb].

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ, unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and *many* there be that find it. We must understand

what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life, by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness and persevering and almost unceasing prayer. p. 93, Para. 2, [4SGb].

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker, and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated. p. 94, Para. 1, [4SGb].

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object. p. 94, Para. 2, [4SGb].

Brethren have engaged in patent rights, and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and over-taxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all

confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan; they will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battle-field unarmed for the conflict. Means, which it was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist, decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God. p. 94, Para. 3, [4SGb].

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight. p. 95, Para. 1, [4SGb].

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If

every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged; hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to Heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, encouraging words, will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you ten-fold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to Heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness, and strife. p. 95, Para. 2, [4SGb].

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness, and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed,

and often meets a clouded brow, instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self-respect, and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ. p. 97, Para. 1, [4SGb].

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect its purposes, and transmit his fiery darts, are often the members of our own families. p. 98, Para. 1, [4SGb].

Those we love may speak or act unguardedly, which may

wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan. p. 98, Para. 2, [4SGb].

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this--never! When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently

in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us; when we should plead for patience to endure, and grace to overcome. p. 99, Para. 1, [4SGb].

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding, faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful, words, are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate, temper, will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record. p. 99, Para. 2, [4SGb].

The Power of Satan.

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people

of God, they may not understand that it is he. 2 Cor. xi, 14. "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead, God's people. p. 100, Para. 1, [4SGb].

He who dared to face, and tempt, and taunt, our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength. p. 101, Para. 1, [4SGb].

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely-laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him. p. 101, Para. 2, [4SGb].

All should understand that Satan was once an exalted angel. His rebellion shut him out of Heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of Heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations. p. 101, Para. 3, [4SGb].

Satan has originated fables with which to deceive. He

commenced in Heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week. p. 102, Para. 1, [4SGb].

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." p. 102, Para. 2, [4SGb].

Satan has taken advantage of these popular fables to hide himself. He comes to poor, deceived, mortals, through modern Spiritualism, which places no bounds to the carnally-minded, and if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little, yet, of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is. p. 102, Para. 3, [4SGb].

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity, and make it appear beautiful to many. But it comes so direct from his Satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker. p. 103, Para. 1, [4SGb].

When poor souls have been fascinated with the eloquent words of the teachers of Spiritualism, and they have yielded to its influence, and afterward found out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back, and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." p. 103, Para. 2, [4SGb].

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables. p. 103, Para. 3, [4SGb].

The sermon Satan preached to Eve upon the immortality of the soul--"Thou shalt not surely die"--they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." p. 104, Para. 1, [4SGb].

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally-burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the

veriest tyrant in the universe. This wide-spread dogma has turned thousands to Universalism, infidelity, and atheism. p. 104, Para. 2, [4SGb].

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times. p. 104, Para. 3, [4SGb].

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them. p. 104, Para. 4, [4SGb].

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way of holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and if possible, wrest it from the hand of Christ. p. 104, Para. 5, [4SGb].

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light is given to those in peril, to move them to arouse and look to Heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. p. 104, Para. 6, [4SGb].

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and with distress and

fervor looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. p. 105, Para. 1, [4SGb].

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with, each other, yet they will improve every opportunity to advance their common interest. But the great Commander in Heaven and earth has limited Satan's power. p. 105, Para. 2, [4SGb].

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting-place. p. 106, Para. 1, [4SGb].

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battle-ground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded. p. 106, Para. 2, [4SGb].

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministrations of holy angels he had been defeated. I saw that in our journeying from place to place,

he had frequently placed his evil angels in our path to cause accident which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith. p. 106, Para. 3, [4SGb].

The Two Crowns.

In the vision given me in Battle Creek, October 25, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from Heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life." p. 106, Para. 4, [4SGb].

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold and silver, which reflected some light. The inscription on this crown, was, "Earthly treasure--Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and

drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it. p. 107, Para. 1, [4SGb].

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy. p. 108, Para. 1, [4SGb].

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me: p. 108, Para.

2, [4SGb].

Matt. vii, 19-24: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. p. 109, Para. 1, [4SGb].

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." p. 109, Para. 2, [4SGb].

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some, I saw, who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for Heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the Heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus. They may think that they are right, and although they cling to what they have with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure. p. 109, Para. 3, [4SGb].

"If the light that is in thee be darkness, how great is that darkness." There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches." p. 109, Para. 4, [4SGb].

The young man came to Jesus and said unto him, Matt. xix, "Good Master, what good thing shall I do, that I may have

eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful. p. 109, Para. 5, [4SGb].

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary. p. 110, Para. 1, [4SGb].

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for other's good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God, more easily than many would sacrifice some of their earthly possessions. p. 110, Para. 2, [4SGb].

It was painful to see those who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it. p. 110, Para. 3, [4SGb].

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with Heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness. p. 111, Para. 1, [4SGb].

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on Heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following. p. 111, Para. 2, [4SGb].

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,--riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God they are Satan's powerful agents. p. 111, Para. 3, [4SGb].

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches. p. 112, Para. 1, [4SGb].

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels lead them on, and they were inspired with zeal to press forward for the heavenly treasure. p. 112, Para. 2, [4SGb].

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation. p. 112, Para. 3, [4SGb].

The Future.

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. p. 112, Para. 4, [4SGb].

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. p. 112, Para. 5, [4SGb].

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of Papacy. Satan's host, and wicked men, will surround them, and exult over them, because there will seem to be no way

of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from Heaven, as God utters his voice from his holy habitation. p. 113, Para. 1, [4SGb].

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints, could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever. p. 113, Para. 2, [4SGb].

NUMBER NINE

DANGERS AND DUTIES OF MINISTERS

I have been shown that more can be accomplished now, by laboring in places where a few have been raised up, than in entirely new fields, unless the opening is very good. A few who really believe the truth, in different towns, will exert an influence, and excite inquiry in minds in regard to their faith; and if their lives are exemplary, their light will shine, and they will have a gathering influence. And yet I was shown places where the truth has not been proclaimed, which should be visited soon. But the great work now to be accomplished, is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers, with wisdom and caution and love, labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in

a great degree responsible for souls around them. p. 114, Para. 1, [4SGb].

The brethren err when they leave this work all to the ministers. The harvest is great, and the laborers are few. Those who are of good repute, whose lives are in accordance with their faith, can be workmen. They can converse, and urge the importance of the truth upon others around them. They must not wait for the ministers, and neglect a plain duty which God has left for them to perform. p. 114, Para. 2, [4SGb].

Some of our ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which characterized the mission and life of our divine Lord. The churches, as a general thing, are farther advanced than some of the ministers. They have had faith in, and have acted upon the testimonies God has been pleased to give, while some of the preachers are far behind. They profess to believe the testimony borne, and some of them make them an iron rule for those who have had no experience in reference to them, and thereby do hurt; but they fail to carry them out themselves. They have had repeated testimonies which they have utterly disregarded. The course of such is not consistent. p. 114, Para. 3, [4SGb].

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute to give to those who labor in word and doctrine a liberal support. And I saw that it was the duty of those who have the responsibility of distributing means, to see that the liberalities of the church are not squandered. Some of these liberal brethren have been laboring for years with shattered nerves and broken down constitutions, caused through excessive hard labor in the past to obtain possessions here, and now as they freely give a portion of their substance, which has cost them so much, it is the duty of those who labor in word and doctrine to manifest, at least, a corresponding zeal and self-sacrifice equal to that shown by these brethren. p. 115, Para. 1, [4SGb].

God's servants must go out free. They must know their whereabouts. There is power in Christ and his salvation to make them free men, and unless they are free, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his

own feet are entangled in the net? God's servants must not be wavering. If their feet are sliding, how can they say to those of a fearful heart, Be strong? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this, had better first labor for themselves, and pray until they be endued with power from on high. p. 115, Para. 2, [4SGb].

God is displeased with the lack of self-denial in some of his servants. They have not the burden of the work upon them. A death-like stupor is upon them. Angels of God stand amazed, and ashamed of this lack of self-denial and perseverance. p. 116, Para. 1, [4SGb].

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He endured to the end. He finished the work which was given him to do. All this was to save us from ruin. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life, than was given to our Lord? Every moment of our lives we have been partakers of the blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery we have been saved from. Can we look upon him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation? p. 116, Para. 2, [4SGb].

The preachers are not all given up to the work of God, as he requires them to be. Some have felt that the lot of a preacher was hard, because they had to be separated from their families. They forget that once it was harder laboring than it is now. Once there were but few friends of the cause. They forget those upon whom God laid the burden of the work in the past. There were but few, then, who received the truth as the result of much labor. God's chosen servants wept and prayed for the clear understanding of truth. They suffered privation and much self-denial, in order to spread the truth. Step by step they followed as God's opening providence led the way. They did not study

their convenience, or shrink at hardships. God, through these men, prepared the way, and the truth has been made plain to the understanding of every honest mind. Every thing has been made ready to the hands of ministers who have since embraced the truth, and some of these have failed to take upon them the burden of the work. They seek for an easier lot, a less self-denying position. This earth is not the resting-place of Christians, much less for the chosen ministers of God. They forget that Christ left his riches and glory in Heaven, and came to die, and has commanded us to love one another even as he has loved us. They forget those who wandered about in sheepskins and goatskins, and were afflicted and tormented, of whom the world was not worthy. p. 116, Para. 3, [4SGb].

I was shown the Waldenses, and what they suffered for their religion. They conscientiously studied the word of God, and lived up to the light which shone upon them. They were persecuted and driven from their homes. Their possessions, obtained by hard labor, were taken from them, and their houses were burned. They fled to the mountains and suffered incredible hardships. They endured hunger, fatigue, cold, and nakedness. The only clothing many of them could obtain, was the skins of animals. And yet the scattered and homeless ones would get together to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered each other, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their religion. They prized the love and favor of God far higher than earthly ease, or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward. p. 117, Para. 1, [4SGb].

I was again shown Martin Luther. God raised him up to do a special work. How precious was the knowledge of truth revealed in the word of God to Luther. His mind was starving for something sure upon which to build his hope that God would be his Father, and Heaven his home. The new and precious light which dawned upon him from the word of God, was of priceless value. He thought if he went forth with it, he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the

word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit cried out against, and rebuked the existing sins of the leaders of the people. He counted not his life dear unto him. Proclamations went forth to kill Luther anywhere he might be found. He seemed left to the mercies of a superstitious people who were obedient to the head of the Romish church. p. 117, Para. 2, [4SGb].

Luther knew that he was not safe anywhere, yet he trembled not. The light he saw and feasted upon, was life, life to him, and was of more value than all the treasures of earth. Earthly treasures he knew would fail, but the rich truths opened to his understanding, operating upon his heart, would live, and if obeyed, would lead him to immortality. p. 118, Para. 1, [4SGb].

Here was one lone man who had stirred the rage of priests and people. He was summoned to Augsburg to answer for his faith. He obeyed the summons. Firm and undaunted he stood before those who had caused the world to tremble--a meek lamb surrounded by angry lions--yet for the truth's sake, and for Christ's sake, he stood up undaunted, and with holy eloquence, which the truth can alone inspire, he gave the reasons of his faith. They tried various means to silence the bold advocate for truth. They flattered and held out inducements; he should be exalted and honored; but life and honors were valueless to him, if purchased at the sacrifice of the truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy, of the papacy. His enemies sought to intimidate him, and cause him to renounce his faith, but he boldly stood in the defense of the truth. He was ready to die for his faith, if God required; but to yield it--never. God preserved his life. He bade angels attend him, and bring him through the stormy conflict, unharmed, and he baffled the rage and purposes of his enemies. p. 118, Para. 2, [4SGb].

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant he should atone by his blood for the mischief he had done. Their plans were laid, but a mightier than they had charge of Luther. His work was not finished. p. 119, Para. 1, [4SGb].

The friends of Luther hastened his departure from Augsburg. He leaves in the night, mounted upon a horse, without bridle, without boots or spurs, and unarmed. With great weariness he performs his journey, until he is among his friends. p. 119, Para. 2, [4SGb].

Again the indignation of the papacy is aroused. They are determined to stop the mouth of that fearless advocate of truth. They summon him to Worms, fully determined to make him answer for his folly. He was in feeble health, yet he did not excuse himself. He knew the dangers well that were before him. He knew that his powerful enemies would take any measure to silence him. They cried for his blood as eagerly as the Jews clamored for the blood of the Son of God. Yet he trusted in that God who preserved the three worthies in the burning fiery furnace. His anxiety and care were not for himself. He sought not his own ease, but his great anxiety was, that the truth, to him so precious, be not exposed to the insults of the ungodly. He was ready to die, rather than allow his enemies to triumph. As he entered Worms, thousands of persons pressed around and followed him. Emperors, and those in the highest authority, were attended with no greater company. The excitement was intense; and one in that throng, with a shrill and plaintive voice, chanted a funeral dirge, to instruct and warn Luther of what awaited him. Luther had counted the cost, and was ready to seal his testimony with his blood, if God so ordained. p. 119, Para. 3, [4SGb].

He was about to appear to answer for his faith before a most imposing assembly. Luther looked to God in faith for strength. For a little time his courage and faith were tested. Perils in every form were presented before him. He became sad. Clouds gathered around him, and hid the face of God from him. He longed to go forth with a confident assurance that God was with him. He could not be satisfied unless he was shut in with God. With broken cries he sends up his agonizing prayer to God. His spirit at times seemed to faint, as his enemies, in his imagination, multiplied before him. He trembled at his danger. I saw that God in his wise providence prepared him in this way that he might not forget in whom to trust and that he should not rush on presumptuously into danger. As his own instrument God was fitting him for the great work before him. p. 120, Para. 1, [4SGb].

Luther's prayer was heard. His courage and faith returned

as he met his enemies. There he stood, meek as a lamb, surrounded by the great men of the earth. Like angry wolves they fastened their eyes upon him, hoping to awe him with their power and greatness. He had taken hold of the strength of God, and feared not. His words were spoken with such majesty and power his enemies could do nothing against him. God was speaking through Luther. And he had brought together emperors, and professed wise men, that he might publicly bring to naught their wisdom, and that they all might see the strength and firmness of feeble man who is leaning upon God, his eternal rock. p. 120, Para. 2, [4SGb].

The calm bearing of Luther was a striking contrast to the passion and rage exhibited by those so-called great men. They could not frighten him into a recantation of the truth. In noble simplicity and calm firmness he stood like a rock. The opposition of his enemies, their rage and threats, would, like the mighty wave, surge against him, and break harmless at his feet. He remained unmoved. They were chagrined to have their power, which had caused kings and nobles to tremble, thus despised by a humble man. They longed to make him feel their power by torturing his life away. But no, a mightier power than potentates of earth had charge of this fearless witness. God had a work for him to do. He must suffer yet for the truth. He must see it wade through bloody persecutions. He must see it clothed in sackcloth, and covered with reproach by fanatics. He must live to justify it, and be its defender, when the mighty powers of earth should seek to tear it down. He must live to see it tear away the errors and superstitions of papacy, and triumph. Luther gained a victory at Worms which weakened the papacy, and the news of which spread to other kingdoms and nations. It was an effectual blow struck in favor of the Reformation. p. 120, Para. 3, [4SGb].

Ministers who are preaching present truth were held up to me in contrast with the leading men of the Reformation, and especially was Luther's devoted, zealous life placed along side of the lives of some of our preachers. His undying love for the truth, his courage, his calm firmness, his self-denial, his trials and sacrifices, his suffering at times the deepest anguish of soul, while standing in defense of the truth. Yet he murmured not. His life was hunted like a wild beast of prey, yet he endured all cheerfully for Christ's sake. p. 121, Para. 1, [4SGb].

The last merciful message is entrusted to God's humble, faithful servants of this time. God has led along those who would not shun responsibility, and has laid burdens upon them, and has through them laid out a plan for systematic benevolence to present to his people. In this all can engage, and work in harmony. This system has liberally sustained preachers and the cause. It has been carried out. It has worked like magic. The people have heartily responded to the call, and prized the system, as soon as the preachers ceased their opposition, and stood out of their way. Everything is made convenient and easy for the preachers, that they may work, free from embarrassment. The people have taken hold with a will and an interest which is not to be found among any other class of people. And God is displeased with preachers who now complain, and fail to throw their whole energies into this all-important work. They are without excuse, yet some are deceived, and think that they are sacrificing much, and are having a hard time, when they do not know really anything about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support. p. 121, Para. 2, [4SGb].

Some have thought it would be easier laboring with their hands, and have often expressed their choice to do so. They do not know what they are talking about. They are deceiving themselves. Some have very expensive families that must be provided for, and they lack management. They do not realize that they are indebted to the cause of God for their homes and all that they have. They have not realized how much it costs to live. Should they engage in manual labor, they would not be free from anxiety and weariness. They could not, while laboring to support their own families, be sitting down at their own firesides. p. 122, Para. 1, [4SGb].

It is only a few weary hours that a laboring man, with a family dependent upon him for support, can spend with his family at home. Some ministers do not love industrious labor. A dissatisfaction has been cherished, which is very unreasonable. God has marked every murmuring thought, and word, and feeling. Heaven feels insulted at such an exhibition of weakness, and lack of devotion to the cause of God. Some have given a willing ear to the tempter, talked out their unbelief, and have wounded the cause. Satan has claims upon them, for they have not recovered themselves from his snare. They have behaved themselves

like children who were wholly unacquainted with the wiles of Satan. They have had sufficient experience, and should have understood his workings. He has suggested doubts to their minds, and instead of repelling them at once, they have reasoned and parleyed with the arch-deceiver, and listened to his reasonings as though charmed by the old serpent. p. 122, Para. 2, [4SGb].

A few texts which were not perfectly explainable to the satisfaction of their own minds, have been sufficient to shake the whole structure of truth, and to obscure the plainest facts of the word of God. These men are erring mortals. They have not perfect wisdom and knowledge in all the Scriptures. Some passages are placed beyond the reach of human minds, until such a time as God chooses, in his own wisdom, to open them. Satan has been leading some on a trail which leads to certain infidelity. They have suffered their unbelief to becloud the harmonious, glorious chain of truth, and have acted as though it was their business to solve every difficult passage of Scripture, or our faith was faulty. p. 123, Para. 1, [4SGb].

I saw that those who have an evil heart of unbelief, will doubt, and will think it noble and a virtue to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truths of God's word. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt, and cavil, and perish. p. 123, Para. 2, [4SGb].

I was shown that those who are troubled with infidelity and doubts should not go out to labor for others. That which is in the mind must flow out, and they realize not the effect of a hint, or the smallest doubt expressed. Satan makes it a barbed arrow. It acts like a slow poison, which, before the victim is made sensible of his danger, has affected the whole system, and undermined a good constitution, and finally ends in death. It is just so with the poison of unbelief, and doubts upon Scripture facts. One who has influence, hints, or throws a doubt into minds suggesting that which Satan has suggested to them, that one scripture contradicts another, and in a very wise manner, as though they had found out some wonderful mystery, which had been hid from believers and the holy in every age of the world, cast their midnight darkness into other minds. They lose the relish they have had for the truth, and come

out infidels. All this is the work of a few words spoken, which had a hidden power, because they seemed involved in mystery. p. 123, Para. 3, [4SGb].

This is the work of a cunning Devil. Those who are troubled with doubts, and have difficulties which they cannot solve, should not throw other weak minds into the same perplexity. Some have hinted, or have talked their unbelief, and have passed on little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate effect, and in some cases have lain buried quite a length of time, until the individuals take a wrong course, and give place to the enemy, and the light of God is withdrawn from them, and they fall under the powerful temptations of Satan. Then the seeds of infidelity spring up, which were sown so long ago. Satan nourishes them, and they bear fruit. Anything coming from ministers, who should stand in the light, has a powerful influence. And when they have not stood in the clear light of God, Satan has used them as agents, and has through them transmitted his fiery darts to minds not prepared to resist what has come from their ministers. p. 124, Para. 1, [4SGb].

I saw that ministers, as well as people, have a warfare before them, to resist the Devil. It is a cruel position for ministering brethren to be in, serving the purposes of Satan, by listening to his whisperings, and letting him captivate their minds and guide their thoughts. And their most grievous sin in the sight of God is, their talking out their unbelief, and drawing other minds into the same dark channel, thus suffering Satan to carry out a two-fold purpose in tempting them. He unsettles the mind of one whose course has encouraged his temptations, and then leads that one to unsettle the minds of many. p. 124, Para. 2, [4SGb].

I saw that it was time that the watchmen upon the walls of Zion understood the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God has committed to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. Some ministers, as well as people, need converting. They need to be torn to pieces and made over new. Their work among the churches is worse than lost, and it would be more pleasing to God, while in their

weak, tottering condition, for them to cease their efforts to help others, and labor with their hands until they are converted. Then could they strengthen their brethren. p. 124, Para. 3, [4SGb].

Ministers must arouse. They profess to be generals in the army of the great King, and at the same time are sympathizers with the great rebel leader, and his host. Some have exposed the cause of God, and the sacred truths of his word, to the reproaches of the rebel host. They have removed a portion of their armor, and Satan has hurled in his poisoned arrows. They have strengthened the hands of the rebel leaders, and weakened themselves, and caused Satan and his hellish clan to rear their heads in triumph, and exult on account of the victory they have let him gain. Oh, what a lack of wisdom! What blindness! What foolish generalship, to open to their deadliest foes their weakest points! How unlike the course pursued by Luther. He was willing to sacrifice his life, but the truth, never. His words are, "Let us only take care that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defense rather than allow them to triumph. Who will say whether my life or my death would contribute most to the salvation of my brethren?" p. 125, Para. 1, [4SGb].

I was shown that God was not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message to souls. He can make his strength perfect in the weakness of men. The power is of God. Ready speech, eloquence, and great talents, will not convert a single soul. The efforts in the pulpit may stir up minds, the plain arguments may be convincing, but God giveth the increase. The power is of God, and godly men, faithful, holy men, who carry out that which they preach in their every day life, will exert a saving influence. A powerful discourse may be delivered from the desk, which may affect minds; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech, and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart work. They are not converted to God. The work is superficial. And their influence will be an injury to those who are really seeking the Lord. The success of a minister depends very much upon his deportment out of the desk. When they cease preaching, and leave the

desk, their work is not finished. It is only commenced. They must then carry out what they have preached. They should not move heedlessly, but set a watch over themselves, lest something that they may do and say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ. p. 125, Para. 2, [4SGb].

Ministers cannot be too guarded, especially before the young. They should use no lightness of speech, no jesting or joking, but should remember that they are in Christ's stead, and that they must illustrate by example the life of Christ. "For we are laborers together with God." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." p. 126, Para. 1, [4SGb].

I was shown that the usefulness of young ministers, married or unmarried, is often destroyed by attachment shown to them by young females. They do not realize that other eyes are upon them, and that the course pursued by them may have a tendency to very much injure the influence of the minister they give so much attention. If they would strictly regard the rules of propriety, it would be much better for them, and much better for their ministers. It places him in a disagreeable position, and causes others to look upon him in a wrong light. Yet I saw that the burden of the matter rests upon the ministers. They should show a distaste to these things, and if they take the course God would have them, they will not be troubled long. It is their duty to cut off every appearance of evil, and when young females are very sociable, it is their duty to let them know such things are not pleasing. They must repulse this forwardness, even if they are thought to be rude. Such things need a rebuke, in order to save the cause from being brought into disrepute. If young females are converted to the truth, and to God, they can bear this, and will be reformed. p. 126, Para. 2, [4SGb].

Ministers should follow up their public labors by private efforts, laboring personally for souls, whenever an opportunity presents, conversing around the fireside, beseeching and entreating souls to seek for those things which make for their peace. Our work here is soon to close, and every man will receive his own reward according to his own labor. p. 127, Para. 1, [4SGb].

I was shown the saints' reward, the immortal inheritance,

and saw that those who had endured the most for the truth's sake will not think they have had a hard time, but will count Heaven cheap enough. p. 127, Para. 2, [4SGb].

Parents and Children.

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct is arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any

of the worst. p. 127, Para. 3, [4SGb].

Upon whom rests this great sin? If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering chord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in. p. 128, Para. 1, [4SGb].

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong. p. 129, Para. 1, [4SGb].

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark and feel these irregularities, and *they* are not always alike. Sometimes they are better prepared to meet

changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor, or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle. p. 129, Para. 2, [4SGb].

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves. p. 130, Para. 1, [4SGb].

Do not let your children see you with a clouded brow. If they yield to temptation, and afterward see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in Heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise

have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others. p. 130, Para. 2, [4SGb].

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness, and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy. p. 131, Para. 1, [4SGb].

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed. p. 131, Para. 2, [4SGb].

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other, and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and, like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. p. 131, Para. 3, [4SGb].

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. Oh, no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children. p. 132, Para. 1, [4SGb].

NUMBER TEN

DANGERS OF THE YOUNG

June 6, 1863, I was shown some of the dangers of the young. Satan is controlling the minds of youth, and leading their inexperienced feet astray. The youth are ignorant of his devices, and parents should be awake, and in these perilous times work with perseverance and industry, to shut out the first approach of the foe. They should instruct their children when they go out and when they come in, when they rise up, and when they sit down. It should be line upon line, precept upon precept, here a little and there a little. p. 132, Para. 2, [4SGb].

The mother's work commences with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Learn it to obey. As the child grows older, relax not the hand. Every mother should take time to reason with the child, to correct its errors, and patiently teach it the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The whole religious experience of the children is influenced by the instructions given, and character formed, in childhood. If the child's will is not subdued and made to yield in childhood to the will of the parents, then what a task! What a severe struggle! What a conflict, to yield that will which never was subdued, to the requirements of God! Parents who neglect this important work, commit a great error, and sin against their poor children, and against God. Children, while under strict discipline, will at times have dissatisfied feelings. They will feel impatient under restraint, and will wish to have their own will, and go and come as they please. And they will often feel, from the ages of ten to eighteen, that there would be no harm in going to picnics and other gatherings of young associates; yet their experienced parents can see danger. They are acquainted with the

peculiar temperaments of their children, and know the influence of these things upon their minds, and in reference to their salvation, keep them back from these exciting amusements. p. 132, Para. 3, [4SGb].

When these children decide to leave the pleasures of the world themselves, and choose to be Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents. Yet even then the labor of the parents must not cease. The children then should not be left to take their own course, and always choose for themselves. They have then just commenced the warfare in earnest against sin, pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and show them that if they do not yield cheerful, willing obedience to their parents, they cannot yield willing obedience to God, and it is impossible for them to be Christians. p. 133, Para. 1, [4SGb].

Parents should encourage their children to confide in *them* and unburden to them their heart griefs, their daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin. p. 133, Para. 2, [4SGb].

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, but give them bad advice. Young girls and boys get together and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts and doings of others, small talk about this young man, or that girl, withers noble, devotional thoughts or feelings, and drives good and holy desires from the heart, and leaves it cold and destitute of true love for God and his truth. p. 134, Para. 1, [4SGb].

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when

they are perplexed as to what course is right to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father? p. 134, Para. 2, [4SGb].

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives, How can I make my parents happy? Children who have not been disciplined and received right instruction, have in this rebellious age but little sense of their obligations to their parents. It is often the case the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because every thing does not suit them. p. 134, Para. 3, [4SGb].

I saw that some people are learning their children lessons which will prove ruinous to them, and they are also planting thorns for their own feet. Mistaken parents have thought if they gratified the wishes of their children, and let them follow their own inclinations, they would gain their love. What a mistaken idea! what an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood, will follow them all through their lives. Parents can sow

the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or misery. p. 135, Para. 1, [4SGb].

Children should be taught very young to be useful, to help themselves, and help others. Many daughters of this age can see their mothers toiling, cooking, washing, or ironing, while they sit without remorse of conscience in the parlor to read stories, knit edging, crotchet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and excuse the indolent daughters because they are weakly. What has made them weakly? It has often been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But they are deprived of this through false ideas, until the children are averse to work. Work is disagreeable, and does not accord with their ideas of gentility. It is thought to be unlady-like and coarse to wash dishes, iron, or stand over the wash-tub. This is the fashionable instruction which is given children in this unfortunate age. p. 135, Para. 2, [4SGb].

God's people should be governed by different principles than worldlings, who seek to gauge all their course of action according to fashion. In every instance should God-fearing parents train their children for a life of usefulness. They should not permit their principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens when young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side-ache, pain in the shoulders, and tired limbs, and parents will be in danger through sympathy, of doing their work themselves, rather than have their children suffer a little. Let the burden upon the children be very light a first, and then increase the labors a little more every day, until they can do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side-ache and shoulder-

ache among children. p. 136, Para. 1, [4SGb].

There is a class of young ladies in this age who are merely useless creatures, only good to breathe, eat, wear, chat, and talk nonsense, while in their fingers they hold a bit of embroidery or crotchet. But few of the youth show real sound judgment and good common sense. They lead a butterfly life, without any special object in view. When this class of worldly associates get together, about all you can hear is a few silly remarks to one another about dress, or some frivolous matter, and then they laugh at their own remarks which they consider very bright. This is frequently done before older people, who can but feel saddened at such lack of reverence for their years. Such seem to have lost all sense of modesty and good manners. Yet the way that they have been instructed leads them to think it the height of gentility. p. 137, Para. 1, [4SGb].

This spirit is like a contagious disease. God's people should choose the society for their children, and teach them to avoid the company of these vain worldlings. Mothers should take their daughters with them into the kitchen, and patiently educate them. The constitution will be better for such labor. The muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor. p. 137, Para. 2, [4SGb].

I have been shown that much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation the Enemy suggests; but idle hands and brains are all ready for Satan to control. The mind, when not properly occupied, dwells upon improper things. Parents should learn their children that idleness is sin. I was referred to Eze. xvi, 49. "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hands of the poor and needy." p. 137, Para. 3, [4SGb].

Children should feel that they are indebted to their parents, who have watched over them in their infancy, and

nursed them in sickness. They should realize that their parents have suffered much anxiety on their account. Especially have conscientious, godly parents felt the deepest interest that their children should take a right course. As they have seen faults in their children, how heavy have been their hearts. If the children who caused those hearts to ache could see the effect of their course, they would certainly relent. If they could see their mother's tears, and hear her prayers to God in their behalf, if they could listen to her suppressed and broken sighs, their hearts would feel, and they would speedily confess their wrongs and ask to be forgiven. There is a work to be accomplished for old and young. Parents should better qualify themselves to more fully discharge their duty to their children. Some parents do not understand their children, and are not really acquainted with them. There is often a great distance between parents and children. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them. p. 138, Para. 1, [4SGb].

Parents should deal faithfully with the souls committed to their trust. They should not encourage in them pride, extravagance or love of show. They should not teach them, nor suffer them to learn, little pranks which appear cunning in small children, which they have to unlearn and correct them for, when they are older. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, and are not old enough to repent of their sins and profess Christ. p. 138, Para. 2, [4SGb].

I was referred to the many precious promises on record for those who seek their Saviour early. Eccl. xii, 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. viii, 17. "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto me, and forbid them not; for

of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Their young minds are not harassed with care, and the burdens of life are not heavy upon them, and while so free they should devote the best of their strength to God. p. 139, Para. 1, [4SGb].

We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and it needs more than childhood's experience and strength to press against this current, and not be borne down by it. Satan and his angels are leading the youth generally to certain destruction. They seem to be his captives. Satan and his angels are warring against the government of God, and all who have a desire to yield their hearts to him and obey his requirements, Satan will try to perplex, and overcome with his temptations, that they may become discouraged and give up the warfare. p. 139, Para. 2, [4SGb].

Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil Satan is pressing in upon your children. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Before leaving the house for labor, all the family should be collected together, and taught that they must respect and reverence the hour of prayer. The father, or mother in the father's absence, should with humility and a heart full of tenderness, with a sense of the temptations and dangers before themselves and their children, plead fervently before God that he would keep the children through the day. By faith bind your children upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them--kindly and untiringly teach them how to live in order to please God. p. 139, Para. 3, [4SGb].

Impatience in the parent excites impatience in the children. Passion manifested by the parents, creates

passion in the children, and stirs up the evils of their nature. Some parents correct their children severely with a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves; then they can more successfully control their children. Every time they lose self-control, and speak and act impatiently, they sin against God. They should first reason with their children, clearly point out their wrongs, show them their sin, and impress upon them that they have not only sinned against them, but against God. With your heart subdued and full of pity and sorrow for your erring children, pray with them, before correcting them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them; but from a sense of duty for their good, that they may not be left to grow up in sin and wickedness. p. 140, Para. 1, [4SGb].

Some parents have failed to give their children a religious education, and have also neglected their school education. Neither should have been neglected. Children's minds will be active. If not engaged in physical labor, or occupied with study, they will be exposed to bad influences. It is sin for parents to suffer their children to grow up in ignorance. They should be supplied with useful and interesting books. They should be learned to work, and have hours for physical labor, and hours to devote to study and reading. p. 141, Para. 1, [4SGb].

Parents should seek to elevate the minds of their children. They should cultivate their intellect, and strive to improve their mental faculties. The mind left to itself uncultivated will be generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds. p. 141, Para. 2, [4SGb].

Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give your children proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before your children carelessly, or in jest, not chaste and elevated, the

recording angel marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad. p. 141, Para. 3, [4SGb].

Parents cannot succeed well in the government of their children until they first have perfect government and control over themselves. They must first learn to subdue themselves, and control their words, and the very expression of the countenance. They should not suffer the tones of their voice to be disturbed or agitated with excitement and passion. Then they can have a decided influence over their children. p. 141, Para. 4, [4SGb].

Children may wish to do right; they may purpose in their hearts to be obedient and kind to their parents or guardians; but they need help and encouragement from them. They may have good resolutions, but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark. p. 141, Para. 5, [4SGb].

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, and not leave them to gather up their education as best they can. They should not be left to learn good and bad indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible the evil they have learned might be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterward. It is the parents' duty to watch lest surrounding influence have an injurious effect upon their children. It is their duty to select the society for them, and not suffer them to choose for themselves. If parents do not do this work, who will? Can others have that interest for your children which you should have? Can they have that constant care and deep love that parents have? p. 142, Para. 1, [4SGb].

Sabbath-keeping children may become impatient of restraint, and think their parents too strict; and hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present, their future and eternal good. But if life should be spared a few years, they will

bless their parents for their strict care and faithful watchfulness over them in their years of inexperience. Parents should explain and simplify the plan of salvation to their children, that their young minds may comprehend it. Children of eight, ten, or twelve years of age, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period, when they shall be old enough to repent and believe the truth. Very young children, if properly instructed, may have correct views of their state as sinners, and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children, and are not personal as they should be. Golden opportunities to impress the minds of children frequently pass without being improved. p. 142, Para. 2, [4SGb].

The bad influence around our children is almost overpowering; corrupting their minds and leading them down to perdition. The minds of youth are naturally given to folly, and at an early age, before their characters are formed, and their judgment matured, they frequently manifest preference for associates who will have an injurious influence over them. Some form attachments for the other sex, and disregard the wishes and entreaties of their parents, and break the fifth commandment, by thus dishonoring them. It is the duty of parents to watch the going out and coming in of their children. They should encourage them, and present inducements before them which will attract them at home, and lead them to see that their parents are interested for them. They should make home pleasant and cheerful. Speak kindly to your children. Fathers and mothers, remember how sensitive you are, how little you can bear to be blamed. Reflect, and know that your children are like you. That which you cannot bear, don't lay upon your children. If you cannot bear censure and blame, neither can your children who are weaker than you, and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and pains-taking on your part, will be an hundred-fold. p. 143, Para. 1, [4SGb].

No father or mother has any right to sadden and bring a gloomy cloud over their children's happiness, by fault-finding, or severe censure for little mistakes and trifles. Actual wrong and sin should be made to appear just as sinful as it is, and a decided, firm course should be pursued to prevent the recurrence of similar sins and

wrongs. Impress them with a sense of their wrongs. Don't leave them in a hopeless state of mind. Leave upon their minds a degree of courage that they can improve and gain your confidence and approval. p. 143, Para. 2, [4SGb].

Some parents mistake in giving their children too much liberty. They sometimes have so much confidence in them that they do not see their faults. It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians. It has a wrong influence upon the children. They feel that they are of considerable consequence, and that certain privileges belong to them, and if not granted them, they think themselves abused. They refer to children who go and come, and have many privileges, while they have so few. And the mother fears that the children will think her unjust unless she gratifies their wishes, which in the end proves a great injury to the children. Impressions are often received by the young visitors, who have not a parent's watchful eye over them to see and correct their faults, which will take months to do away. I was referred to cases where parents have had good, obedient children, and have had the utmost confidence in certain families, and trusted their children to go from them at a distance to visit them, which has caused an entire change from that time in the deportment and character of their children. Formerly they were contented and happy at home, and had no great desire to be much in the company of other young people. When they return to their parents, restraint seems unjust, and home is like a prison to them. Such unwise movements of parents decide the character of their children. p. 144, Para. 1, [4SGb].

Some children by thus visiting, form attachments which prove their ruin in the end. Parents should keep their children with them if they can, and should watch them with the deepest solicitude. p. 144, Para. 2, [4SGb].

When you let your children visit away from you at a distance, they feel that they are old enough to take care of, and choose for themselves. When the young are thus left to themselves, their conversation is often upon things which will not refine or elevate them, nor increase their love for the things of religion. The more they are permitted to visit, the greater will be their desire to go, and the less attractive will home be to them. p. 144, Para. 3, [4SGb].

Children, God has seen fit to entrust you to the care of your parents, for them to instruct, discipline, and act their part in forming your character for heaven. And yet it rests with you to say whether you will develop a good Christian character by making the best of the advantages you have had from godly, faithful, praying parents. Notwithstanding all the anxiety and faithfulness of parents in behalf of their children, they alone cannot save them. There is a work for the children to do. Every child will have an individual case of his or her own to attend to. Believing parents have a responsible work before them, to guide the footsteps of their children, even in their religious experience. When your children truly love God, they will bless and reverence their parents for the care which they have manifested for them, and their faithfulness in restraining their desires and subduing their wills. p. 145, Para. 1, [4SGb].

The prevailing influence in the world is to suffer the youth to follow the natural turn of their minds. And if very wild in youth, parents say they will come right after a while, and when sixteen or eighteen years of age, reason for themselves, and leave off their wrong habits, and become at last useful men and women. What a mistake! They permit an enemy for years to sow the garden of the heart. Suffer wrong principles to grow in the heart, and with all the labor afterward bestowed on that soil, in many cases it will avail nothing. Satan is an artful, persevering workman. He is a deadly foe. He takes advantage of every incautious word spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence. Satan nourishes the bad seed, that it may take root and yield a bountiful harvest. Some parents have suffered their children to form characters, the marks of which may be seen all through life. Upon their parents lies this sin. They may profess to be Christians, yet without a special work of grace upon the heart, and a thorough reform in life, their past habits will be seen in all their experience, and they will exhibit just the character their parents allowed them to form. p. 145, Para. 2, [4SGb].

On account of the standard of piety being so low among professed Christians generally, it is much more laborious and trying for those who wish to follow Christ in sincerity. The influence of worldly professors is injurious to the young. The mass of professed Christians have removed the line of distinction between Christians and the world.

And while they profess to be living for Christ, they are living for the world. Their faith has but little restraining influence upon their pleasures. While they profess to be children of the light, they walk in darkness and are children of the night and of darkness. Those who walk in darkness cannot love God, and sincerely desire to glorify him. They are not enlightened to discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear. Their motives are often selfish. Some such professors can enter the ball-room, and unite with all the amusements which it affords. Others cannot go quite to such a length as this, yet they can attend parties of pleasure, picnics, donation-parties, and exhibitions. And the most discerning Christian would fail to detect in such professed Christians one mark of his or her Christianity. One would fail to see any difference in their appearance from the greatest unbeliever. The profligate, and open scoffer of religion, and the openly profane, all mingle together as one. And God regards them as one in spirit and practice. p. 146, Para. 1, [4SGb].

A profession of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked One are their own master's servants, and to whom they yield themselves servants to obey, his servants they are. Until they renounce the Devil and all his works, they cannot be the servants of God. It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even if they often repeat that such amusements are harmless. God has revealed sacred and holy truths, to separate his people from the ungodly, and purify them unto himself. Seventh-day Adventists should live out their faith. Those who obey the ten commandments, view the state of the world and religious things from altogether a different stand-point from professors who are lovers of pleasures, who shun the cross, and are living in violation of the fourth commandment. In the present state of things in society, the task is no easy one, for parents to restrain their children, and instruct them according to the Bible rule of right. Professors of religion have so departed from the word of God, that when his people return to his sacred word, and would train their children according to its precepts, and like Abraham of old command their households after them; the poor children with such an

influence around them think their parents unnecessarily exacting and over-careful, in regard to their associates. They naturally desire to follow the example of worldly, pleasure-loving professors. p. 146, Para. 2, [4SGb].

In these days, persecution and reproach for Christ's sake, are scarcely known. But very little self-denial and sacrifice is necessary in order to put on a form of godliness, and have the name upon a church book. But to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part. Professed Christians should be no example for the youth, only as far as they follow Christ. Right actions are unmistakable fruits of true godliness. The Judge of all the earth will give every one according as his works shall be. Children who follow Christ, have a warfare before them. They have a daily cross to bear in coming out from the world and being separate, and imitating the life of Christ. p. 147, Para. 1, [4SGb].

Walk in the Light.

I was shown that God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ. p. 148, Para. 1, [4SGb].

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be

self-deception. If the moral character and spiritual state of God's people, do not correspond with the blessings, privileges, and light, which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, Wanting. p. 148, Para. 2, [4SGb].

With some, the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance, or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned, and well satisfied, as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people, yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind, than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things. p. 148, Para. 3, [4SGb].

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object, and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness, for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for themselves, act well and faithfully their part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if they have lost through lack of watchfulness a

heavenly grace, to regain it. p. 149, Para. 1, [4SGb].

But I was shown that it is the privilege of Christians to obtain strength from God to hold every precious grace. Fervent and effectual prayer will be regarded in Heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the Enemy's camp, and something must be done. Persecution and reproach only wait for those who are endued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. p. 149, Para. 2, [4SGb].

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great Enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance they do not really know half the time whether they are following his footprints, or the footsteps of their great Enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples. p. 150, Para. 1, [4SGb].

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is in

following his example. In doing this he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as he is in the light. We can feast upon his love, and drink in of his rich fullness. p. 150, Para. 2, [4SGb].

The East.

The Lord has not tested his people upon any particular time since 1844. We have been, and still are, in the patient waiting time. The excitement created by the 1854 time was considerable, and many have settled it that that movement was in the order of God, because it was quite extensive, and some were apparently converted in that movement. But such conclusions are not necessary. There was much preached in connection with the time in 1854, that was reasonable and right. Some who were honest, took truth and error, all together, and sacrificed much of what they possessed to carry out that error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. p. 151, Para. 1, [4SGb].

Some have endured the disappointment, and have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it, many of whom are placed where they will not be convinced of the truth, though it be presented before them ever so clearly. p. 151, Para. 2, [4SGb].

A spirit attended the proclamation of the 1854 time which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and a spirit reigned, the tendency of which was to bring all down upon a low level. This was considered by many humility. But if their peculiar views were opposed, they would fly in a moment, and accuse those who did not agree with their ideas of things, of being proud, and of resisting the truth and the power of God. They would manifest an overbearing spirit. p. 151, Para. 3, [4SGb].

Holy angels have been displeased and disgusted with the irreverent manner in which they have used the name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God. The name of Christ is so sacred to them they speak it with the greatest reverence. But how opposite the spirit and influence attending the 1854 time movement. Some who are still under the same influence speak of God as they would of a horse, or of any common-place thing. In their prayers they use the words God Almighty very common and irreverently. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things. p. 152, Para. 1, [4SGb].

I was shown that when God sent his angels anciently to minister or communicate to individuals, when they learned that it was an angel they had seen and talked with, they were struck with awe, and were afraid that they should die. They had such exalted views of the terrible majesty and power of God, they thought to be brought into such close connection with one direct from his holy presence, would destroy them. I was referred to Judg. vi, 22, 23; xiii, 21, 22; Josh. v, 13-15. If angels were thus feared and honored because they came from the presence of God, with how much greater reverence should God be regarded? Many of those who have been converted through the influence of the 1854 movement, need to be converted anew. This class must unlearn before they can learn aright, else the poisonous weeds of error will grow rank, and root out the precious seeds of truth. p. 152, Para. 2, [4SGb].

The only remedy for the East is thorough discipline and organization. A spirit of fanaticism has ruled a certain class of Sabbath-keepers in the East. They have sipped but lightly at the fountain of truth, and are unacquainted with the spirit of the message of the third angel. Nothing can be done for this class until their fanatical views are corrected. Some who were in the 1854 movement have brought along with them erroneous views, such as the non-resurrection of the wicked, and the future age. They are seeking to unite their erroneous views and past experience with the message of the third angel. They cannot do this. There is no concord between Christ and Belial. The non-resurrection of the wicked, and their peculiar views of the age to come, are gross errors. Satan has worked them in among the last-day heresies to serve his own purpose to ruin souls. These errors can have no harmony with the

message of heavenly origin. Some of them have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. Such gifts are manufactured by men and women, aided by the great Deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. By their fruits ye shall know them. Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. The influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting, because their happiness did not come from the right source. The most profitable meetings for spiritual advancement, are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ. p. 152, Para. 3, [4SGb].

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order, and expel the reckless, disorderly spirit of fanaticism from their meetings. Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, How they can adorn their profession and bear fruit to the glory of God. None should take a course to make themselves disgusting to unbelievers. They should be chaste, modest, and elevated in their conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith. p. 154, Para. 1, [4SGb].

According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth. Those who follow in the distracted course they have chosen, will be left to embrace errors which will finally overthrow them. They will for a time be stumbling-blocks to those who would receive the truth. Ministers who labor in word and doctrine, should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed. There are wandering stars professing to be ministers sent of God, who are preaching the Sabbath from place to place, and have truth mixed up with erroneous sentiments, and throw out a strange jumble of views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts, and are often especially exercised. They give themselves up to wild, excitable feelings, and make unintelligible sounds which they call the gift of tongues. A certain class seem to receive it, and are charmed with the strange manifestations which they witness. A strange spirit rules with this class, which would bear down and run over any one who would reprove them. God's spirit is not in the work. His spirit does not attend such workmen. It is another spirit. Still such preachers will have success among a certain class. But this will increase the labor very much of God's servants whom he shall send, who are qualified to present the Sabbath and gifts before the people in their proper light, whose influence and example will be worthy of imitation. The truth should be presented in a manner which will make it attractive to the intelligent mind. We are not understood as a people. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers by their consistent, elevated lives that they have been deceived in this people. How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character. p. 154, Para. 2, [4SGb].

I saw that it was highly important for those who preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. I was referred to Titus, i, 9. "Holding fast the faithful word as he hath been taught,

that he may be able by sound doctrine to exhort and convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, "and unto every good work are reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men may be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. p. 155, Para. 1, [4SGb].

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their life. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow men he will have the fear of God before him, and will love his neighbor as himself, and will deal just as he would wish to be dealt by. His conversation will be truthful, chaste and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ. p. 156, Para. 1, [4SGb].

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that God was of a truth with his people, when their works correspond with their faith. Wherefore by their fruits ye

shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. p. 156, Para. 2, [4SGb].

I was shown that the following scripture was applicable to such, who go along under such a deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." p. 157, Para. 1, [4SGb].

Here is the greatest deception that can affect the human mind, for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied. p. 157, Para. 2, [4SGb].

God has provided means to correct the erring, yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means of God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above. p. 157, Para. 3, [4SGb].

God is bringing out a people and preparing them to stand as one, united, to speak the same things, and carry out the prayer of Christ for his disciples. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

p. 158, Para. 1, [4SGb].

There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter that which God's servants build up. There are restless minds who want to be seeing and believing something new continually, who arise, some in one place and some in another, all doing a special work for the enemy, yet claim to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom he is to do his great work. They are continually expressing their fears that the body of Sabbath-keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them. Some of these profess to have the gifts among them; but the influence and teachings of these gifts are to hold in doubt those upon whom God has laid the special burden of his work, and to lead off a class from the body. The people who are putting forth every effort in accordance with God's word to be one, who are established in the message of the third angel, they look upon with suspicion, for the reason that they are extending their labor, and are gathering souls into the truth. They look upon them as being worldly, because they have influence in the world, and their acts testify that they expect God to do a special and great work yet upon the earth, to bring out a people, and fit them for Christ's appearing. This class do not know what they really believe. They are ever learning, and never able to come to the knowledge of the truth. p. 158, Para. 2, [4SGb].

One man arises, claiming to be led of God, who advocates the heresy of the non-resurrection of the wicked, which is one of Satan's great master-pieces of error. Another cherishes erroneous views in regard to the future age. Another zealously urges the American costume. They all want full religious liberty, and each one goes independent of the others, and yet claims that God is especially at work among them. Some rejoice in the idea that they have the gifts which others have not, and they exult over the matter. May God deliver his people from such gifts. What do these gifts do for them? Are they brought through the exercise of these gifts into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? These discordant ones, believing all these different views, getting together and having considerable excitement,

and the unknown tongue, let their light so shine that unbelievers would say, These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners, and their influence is effectual to keep men and women out of the Sabbath. Such will be rewarded according as their works shall be. Would to God they would be reformed or give up the Sabbath. They would not then stand in the way of unbelievers. God has led out men who have toiled for years, who have been willing to make any sacrifice, who have suffered privation, and endured trials in every shape to get out the truth before the world, and by their consistent course do away the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith, that they might bring out the truth in its clearness, in a connected form, that it might stand all opposition. Incessant labor and mental trials in connection with this great work have worn down more than one constitution, and prematurely sprinkled heads with gray hairs. They have not worn out in vain. God has marked their earnest, tearful, agonizing prayers to him for light and truth, and that the truth might shine in its clearness. He has marked their self-sacrificing efforts, and he will reward them as their works have been. p. 159, Para. 1, [4SGb].

On the other hand, those who have not toiled to bring out these precious points of truth, but have come up and received some points of truth all prepared to their hand, take the Sabbath, and then all the gratitude they manifest for the truth brought to them, which cost them nothing, but others so much, is to rise up like Korah, Dathan, and Abiram, and reproach those upon whom God has laid the burden of his work. p. 160, Para. 1, [4SGb].

God has blessed his people who have moved forward following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that God was with his people of a truth, and have humbled their hearts to obey it. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony

that God is not with them. By the world the Sabbath and their errors are placed upon a level and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth, and unless he repents it were better for him that a millstone were hung about his neck, and he cast into the sea. p. 160, Para. 2, [4SGb].